

THE CHRISTIAN CENTURY

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SHE DIDN'T KNOW.

It was night.

They—he and she—were sitting on the porch, looking at the stars.

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HOME MISSIONS, MAY

Every church in our great brotherhood should make an offering to the Home Missions this year. The future success of the Disciples of Christ depends upon our attitude toward the opportunities of the hour. Sixteen western states are being repopulated. Two hundred and fifty millions of acres of arid land are being prepared for settlement under the irrigation projects of the Government.

There never was a time of greater opportunity for the Church of Christ. To enter now means prestige, cheap building lots, economy of men, money and labor. To neglect means irreparable loss. To delay means increased cost when we essay to enter later. To enter now means the multiplication of resources. 162 Mission Churches in America sent \$8,000 to our Missionary Boards last year. Multiply the churches and you multiply the receipts for all purposes.

We can only enter the East by way of the West. Missionary work in the East is expensive, very expensive. It takes longer to get a footing; it costs more money to buy property. While building up one substantial mission in the crowded East we can build three or four in the West. Many of the churches in the West, where men are growing rich in a day, where the members of the church are intimately related to the community life, and the people flow back to the Home Board for the evangelization of the East.

But East and West, North and South, the heroic bands of pioneer workers cry importunately for the brotherhood's help. Two hundred and fifty applications for aid were on file in the office of the Home Board February 1st. Every week the number increases. Carrying on the work already begun in almost every state of the Union and in nearly every province of Canada, The American Christian Missionary Society says that these clamorous appeals from the new fields should be laid upon the consciences of the whole church. We are unable to give any hope of succor to these struggling brethren. Unless the May Offering shall far exceed the receipts from the new fields last year, many, if not all applicants from new fields must be denied this year.

Can we afford to inspire the cause so much? Dare we take a step in retreat? Shall we not be held responsible for what we are able to do and do not undertake? Our Centennial year should be marked by some signal undertaking that emphasizes our plea and our potency, bringing up every church and enlisting every Disciple. To establish a thousand new churches in the West would mean more to our cause in the next five years than any single undertaking.

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CHICAGO, ILL., APRIL 15, 1909.

No. 16.

The Story of a Statesman's Downfall

By Dr. Austen K. de Blois

Nobody ever knows what will happen tomorrow in China. There the wisdom of sage and prophet goes for naught. The Empress



A WAYSIDE SHRINE.

Dowager is dead. So also is the docile Emperor Kuang-hsu. Prince Chun is Regent. Pu-yi, his son, a child of three years, ascended the throne on the second of December, and will hold the reins of government when he is old enough to drive.

Thus far these great changes have wrought no great change. Two new actors have appeared, and occupy the center of the stage, but the rest of the drama goes forward as before. Men and nations, east and west, have been watching eagerly the interplay of

the forces of reaction and reform during the last decade in China. They have noted the somewhat unsteady advance of the party of progress. They are now beginning to believe that there will be no powerful retrograde movement. This may be true, yet no one can tell what surprise tomorrow has in store, in China.

The Lightning Bolt.

I had written the above sentences as the commencement of an article on the late Empress Dowager. Then I laid down my pen to follow some other work which called me. Before I had the opportunity of returning to my task, the afternoon Chicago papers had announced the advent of the "surprise." It was startling enough to satisfy the greediest imagination. The ablest statesman in the empire has been dismissed and disgraced. He is shorn clean of all honors and dignities, and has barely escaped with his life from Peking.

Sometime before her death the Dowager Empress made a most important appointment. She called Yuan Shih-Kai, the most liberal and progressive servant of the Empire, to become a member of the Board of Foreign Affairs and a grand councilor. Many years of honorable public service lay back of this appointment. At the age of twenty-five Yuan was the representative of China in Korea. Later he was resident-general at Seoul, then taotai and director-general of the army, then governor of Shantung, then viceroy of the Imperial Province of Chihli, and finally a controlling force in the central government, and virtual prime minister of the Empire. This eminent man attracted the world's attention by his enlightened administration. He was the valiant leader in all progressive policies. His promotion by the Dowager Empress a year ago was hailed with unqualified approval by friends of the Empire everywhere. This is the man whom the new order has caught, stripped, whipped and banished. What has caused this extraordinary action? The answer is given briefly in the edict as "rheumatism." The erstwhile premier statesman of the Middle Kingdom may be afflicted with that uncomfortable complaint, but something worse than rheumatism is the matter this time.

Some Phases of the Situation.

The newspapers express quite generally the opinion that the Prince Regent and his advisers are determined upon a reactionary movement, of which this is the first step. This may be true. It is undoubtedly true, on the other hand, that Prince Chun has never been regarded as a violent reactionary. He is described as mild and amiable. Perhaps his counselors have overborne his own better judgment. It is certainly true also that Liang Tun Yen, the successor of Yuan, as acting minister of foreign affairs, is a moderate, not a reactionary. It is true, again, that formal assurance has been given by the foreign office that "the new administration will promote with vigor the reforms inaugurated by the late emperor." It is doubtless true, also, that so many of the leaders in China are now imbued with the ideals of reform that a complete reaction is simply impossible. To this it may be replied that all things are possible in Chinese politics.

Apart from the foregoing considerations it is well to remember that Yuan is a Chinese, not a Manchu, that he has been the object of jealousy on the part of some powerful rivals, and that he has been both radical and arbitrary in some of his reform measures.

Let us consider each of these facts.

Yuan Shih-Kai is a Chinese. The Manchu Dynasty still governs China. Two hundred and sixty years ago the Manchus were invited into China to help a Chinese general avenge the murder of his sovereign, the Emperor. The men of the far north accepted the invitation with alacrity but declined to return home when the trouble was over. So the Trojan horse was brought within Chinese walls. The Manchus soon subdued the whole empire. They have remained as masters ever since.

The Chinese do not love their conquerors. Many rebellions, big and small, have troubled the current of Manchu rule, that of the Tai Ping fifty years ago, ranking as the most serious. The people of central and southern China are especially rabid in their opposition to the "Dynasty" of the "Foreigners." The Manchus are not great in numbers. Within the past two hundred and fifty years they have furnished nine emperors to the Dragon Throne, five of whom have been statesmen and warriors of truly regal type. As a race or caste, however, they have degenerated, both in physical and intellectual force. Most of them are thorough reactionaries. As the new education extends its sway the anti-Manchu propaganda will become more and more threatening. At the seat of government the relations between Chinese and Manchu officials have frequently been strained almost to the breaking point of late years.

There are really four chief parties or "influences." The reactionaries oppose every forward movement. The moderates have their eyes toward the dawn but they counsel extreme caution in the introduction of new things. The reformers are strenuous advocates of western ways. The revolutionists are radicals of a different stripe. They would like to drive the Manchus from the seats of power, exclude the "foreign devils" and establish a pure Chinese regime, perhaps a republic.

Rivalries at Court.

In a government such as that of China, intense rivalries amongst men in high place are inevitable. The court has maintained its ascendancy and prevented serious intrigues by playing off these rivalries against each other, and from time to time deposing those



YUAN SHIH-KAI.



A CONFUCIAN TEMPLE IN THE GRAND CANAL.

statesmen who have become too powerful. Witness the checkered career of Li Hung Chang. Witness now the downfall of the successor of Li the Magnificent, Yuan the Strenuous.

For some time such a rivalry as I have indicated has existed between the great Yuan and Tsch Liang, formerly his protege and later minister of war. The former is a Chinese, the latter a Manchu. The details of the rivalry of which I speak are described by

Mr. Putnam Weale in "The Coming Struggle in Eastern Asia." The story runs as follows: Yuan, as viceroy of Chihli, was instrumental in securing and training the 85,000 men who constitute the new "Army of the North." This army was drilled by foreign military experts; but native officers, trained by these experts, are now acting as drill masters in the central and southern provinces.

Tieh Liang is powerful in Manchu court circles. Until two years ago he was, nominally at least, an ally of the viceroy. He was watching his opportunity, however. He became chief of the Peking army council. In 1907 the Imperial Department of War was reorganized. Tieh Liang was elevated to its presidency. One of his first acts was to make himself the direct and sole master of the entire army. The control of the Lu-chun, or new conscript army, was vested in himself. So the seven well-disciplined divisions of the army of the north, the creation and pride of Yuan-Shih-Kai, passed into the hands of the wily Manchu. Now that the Dowager Empress has gone the way of all the earth, and Prince Chun, amiable of temper and a moderate in politics, is regent, the chance of crushing completely his powerful rival has come to Tieh Liang. He has not been slow to act.

The Fighting Factions.

The path of the resolute reformer is always a hard road to travel. The regent is a semi-progressive. So is Tieh Liang. So are other Manchu and some Chinese leaders. Yuan is a reformer of pronounced type. Two or three years ago a commission, sent forth by imperial command, visited Europe and America and made a careful study of the various forms of government, with the view of recommending to the authorities at Peking those features which appealed to them as judicious and practical. When the commissioners, who



VICE-ROY YUAN SHIH-KAI AND HIS STAFF.

were led by a Manchu prince, returned from their journeys, a noteworthy conference of viceroys and other distinguished officials assembled to listen to their report and discuss it. What in our American tongue would be termed "a hot time" ensued. The battle was not between reactionaries and reformers, let it be noted. The unanimous sentiment seems to have favored some change in the ancient order. The debate raged between the so-called semi-progressives and the progressives. Talk was fast and furious.

EDITORIAL

Dr. F. B. Meyer, till recently the pastor of Christ Church, London, but now president of the World's Sunday-School Union, has made many journeys in recent years into the far regions of the world in the interest of the Christian faith. He has just started on a still more extensive tour, which is to include Turkey, India, China, Japan and Australia.

The temperance victories continue to come in with most encouraging regularity. Last week a large majority of the counties of Michigan voted dry. Thus a new state is practically added to the prohibition territory. A large portion of the north shore beyond Chicago has also voted out the saloons, thus admirably fortifying the prohibition district of Evanston, which has hitherto contended singly against the drink traffic on the northern flank of Chicago.

The drama, "The Servant in the House," of which Edgar D. Jones wrote in last week's *CHRISTIAN CENTURY*, was recently presented on a Sunday afternoon before the students and faculty of Michigan University, at the request of President Angell and other officers of the institution. Several pastors attended the performance and spoke in much the same terms as those in which Mr. Jones expressed himself in our pages. By request, all applause was repressed and it is said the actors did their part with unusual earnestness and dignity.

The progressives advocated the immediate introduction of a constitutional form of government; the others advised deliberateness of action. Though favoring the final adoption of a constitution they urged the careful education of the people, the reform of the official system and the thorough revision of the laws, as a necessary prelude.

The semi-progressives won the day, and important decrees, embodying their point of view, were issued. Amongst the resultant reforms immediately accomplished, the reorganization of the governmental boards or departments was the most important. It is interesting to note that then, as now, the prediction was freely made that the redoubtable Yuan would not be allowed to escape from Peking alive.

Summary of the Situation.

Yuan Shih-Kai is one of the very few high officials of Chinese birth who have reached a place of large influence in the inner circle of Manchu authority. His successor in the office of grand councilor, Na Tung, is a Manchu and was one of the zealous conferees of Prince Tuan, the notorious Boxer leader. Had the broad-minded Pu-lun become regent the campaign of reform would probably have gone forward rapidly, and Yuan would still be, as he has been, the foremost man in China. As it is the party of progress will be regarded with suspicion by the government. A policy of moderate reform will probably be conducted.

The president of the Chinese Reform Association in New York has described the court at Peking as worse than that of Catherine de Medicis. The influence of corrupt and conscienceless men has been alarmingly great. But fortunately the path of retreat is beset with more dangers than that of cautious advance. The degradation of the illustrious Yuan is simply one of the unfortunate checks to the inevitable evolution of New China.

In the course of an illuminating discussion of recent events an American gentleman, long resident in Peking, and whom I met in that city, said to me: "China can never return into her broken shell. The thing is inconceivable. There will be setbacks, reactions, retrograde movements; but the Manchu government dare not bring to pass a complete reaction. They could not even if they dared. The forces now fully at work are too tremendous for any group of leaders to assail and overcome, even though they were thoroughly united amongst themselves in plan and policy. They are not thus united. The reformers must finally win!"

Even though the great Yuan should never come again to a position of authority he will be remembered far beyond the boundaries of the empire for his mighty deeds. His enemies have accused him of treachery. He has even been charged with poisoning the late emperor and causing his death. Such tales can hardly be credited in face of all the wise policies and noble achievements which had their birth in his brain. He knew which way lay strength. He was a friend of the foreigners in the days of the Boxer outbreak. He founded China's new army. He led in the reconstruction of China's educational system. He set his face like a flint against the opium traffic. He antagonized the long-prevalent official corruption. The Bismarck of China, shrewd and masterful, a virile leader and an intense patriot, it will go hard with him if he must sit henceforth with folded hands outside that arena of national turmoil and struggle in which he has proved himself a strong-limbed gladiator. But his day may come again. Nobody knows what will happen tomorrow, in China.

The Second National Peace Congress is to be held in this city, May 3-5. It is an interesting omen that Hon. J. M. Dickinson, Secretary of War, is to be the president. The sessions are to be given up to the discussion of topics suggested by the present arming of the world's fighting forces on land and sea, the economic waste of war and of preparations for war, the success of arbitration thus far, and many kindred themes. A very distinguished list of speakers has been provided, and the event promises to be a Hague Convention on a somewhat smaller scale.

Some interesting reading on missionary doings in Africa is in store for us upon ex-President Roosevelt's return from his hunt. He has procured from Bishop Hartzell, who has charge of Methodist mission in Africa, a list of their stations in the part of the continent he will visit and will make an investigation so that he may have first-hand data of which to write. Our foreign mission work is being enhanced in the eyes of the world of late by these responsible students who, traveling abroad, take time to learn the facts. Mr. Bryan and Mr. Ellis have recently borne telling testimony to the mission work in China, and when such an independent scientist as Frederic Starr says the good things he did concerning Dr. Dye's mission work in Boleng, our last doubt should disappear.

April 15, 1909

THE CHRISTIAN CENTURY

(365) 5

The Congregationalist (Boston) of April 3 publishes an interesting article on Professor Paul's great Mission Study class in Hiram College. The article is written by Rev. S. T. Willis of the Second Church of Disciples, New York City. Professor Paul's class is the largest in the world. "He has reduced the study of missions to a science," Dr. Willis says, "and has made the subject a most attractive theme to the masses of the student body of the college. His work is all the more marvelous when it is remembered that the study class is entirely voluntary, no credits being allowed in the college for it. The first year's work saw an enrollment of 175 students. This year there are more than two hundred in the class."

* * *

From The Interior we learn of a step in the Federation movement one degree yet nearer Christian union. It was taken by the three churches—Episcopal, Methodist and Presbyterian—in Ouray, Colorado. The town has about 2,000 people, mostly families of miners. Not one of the Protestant churches seems able to support a pastor. An influential layman, editor of the village newspaper, took advantage of the simultaneous vacancy of the three pulpits to combine the three congregations in one. He worked out a common sense plan for a coöperative church. The local churches continue their organizations intact. Members of the churches elsewhere are understood to preserve their connection unaltered by the circumstance of their affiliation with the Ouray Church. On the other hand, if persons are admitted who have not had any previous affiliation, they will have the privilege of choosing any denominational connection they may wish, and the ministerial committee will forward the names of such applicants to the nearest congregation of their choice for enrollment. The attendance at the services of this coöperative church is said to be larger than the total attendance at the separate services of its three components. Ten denominations are represented in its present membership.

* * *

One of the effective instruments for the fashioning of temperance sentiment in the rising generation is the law requiring temperance instruction in the public schools. In many places the teachers have done admirably in carrying out the purpose of this law. Its main emphasis is laid upon the physiological effects of intemperance. It was a wise thing to secure the proper instruction on this theme in connection with the study of physiology. The chief difficulty has been that the amount of space required by the law in an elementary text-book on physiology was somewhat out of proportion, and the exclusive emphasis upon the physiological side left the moral and economic aspects of the matter without treatment. For these and other reasons the law has of late failed to secure the hearty coöperation of teachers and principals in several sections of Illinois. Last year an effort was made by the friends of temperance instruction in the teachers' associations of the state to secure a more adequate and timely law, which shall not only require instruction upon the physical effects of alcohol upon the human system, but also upon the moral and economic effects of the traffic upon the individual and the community. This law has now been proposed, not as a substitute for but an amendment to the present law. This proposed law is being vigorously denounced by one section of the Woman's Christian Temperance Union as a measure aimed at the integrity of all temperance instruction. This seems an unfortunate attitude for the earnest women of this organization to take, as it arrays them at once against the large body of principals and teachers who are most anxious for the success of temperance instruction in the schools, and know that this is impossible under the present law.

* * *

No little surprise was occasioned last week by the report that the students of Princeton Theological Seminary had risen in a body to demand the resignation of President Francis L. Patton, the head of the institution. The grounds on which the demand was made were that the seminary under the leadership of Dr. Patton is not in harmony with modern methods of study nor modern point of view. The class-room work of some of the instructors, including the president himself, is declared to be out of date in substance and uninspiring in presentation. Princeton is one of the oldest and probably the most conservative of Presbyterian seminaries. While the University has been making excellent progress, the seminary has gradually declined in effectiveness in recent years. Many of its students left to attend Union Theological Seminary or other institutions which better met their ideas of a competent instructional program. Dr. Patton has been an interesting figure in the Presbyterian church for many years. He was formerly pastor in this city, one of the editors of The Interior, and instructor in the McCormick

Theological Seminary. He was widely known in connection with the prosecution of Professor David Swing for heresy. Professor Swing was at that time the pastor of the Fourth Presbyterian Church. The trial was an event of no little moment. Professor Swing was acquitted of the charges against him, but Dr. Patton gave notice that he would carry the case to the synod of Northern Illinois, and before the second trial Professor Swing resigned from the Presbyterian Church, and organized the Central Church of this city, which has continued to be one of the most effective forces for righteousness in the central section of the city, and is now ministered to by Rev. F. W. Gunsaulus.

The Bible and Modern Scholarship

Professor George Adam Smith received recently the Byke-Achland medal for conspicuous services to biblical study at a meeting of the Society for Biblical Study at University College, Edinburgh. The occasion was notable for the number of leading Bible scholars present and for the character of the utterances. From the addresses of the notable men present the following excerpts are made. The Bishop of Winchester said there had never been a time when there was so much reason to take courage with regard to the study of the Bible:

"Our generation has been singularly blessed in witnessing a wonderful move forward from the position of forty years ago. At that time young people were confronted with a drab material of homily and commonplace which served instead of actual interpretation of Scripture. There was too much application of allegory and typology, which, to irreverent youth, was an object of derision and to others of amazement. We have now passed into an entirely different atmosphere. We have made progress, and we desire to make more."

Dr. Ryle spoke of the many branches of Bible study, and the enormous interest associated with each one. "Our fathers," he said, "saw Layard bring from Assyria the results of his persevering researches. It was hardly realized that he had opened up a new chapter in Scriptural study. Even now we have only begun to realize what a field is opening in Assyriology. Egypt, also, is now disclosing new treasures. Men like Deissmann in Germany, and my fellow-student at Cambridge, Professor Moulton, are bringing fresh sheaves from unexpected harvest fields."

"The literature of the Bible," added Dr. Ryle, "has been treated with courage, and we hope it always will be. We need not be afraid of audacity. It gets quickly corrected if it goes too far. We have more need to be afraid of timidity. On the whole, common-sense prevents people going too fast or too far. The general mass of scientific inquiry may be trusted to move steadily forward under the guidance of the Holy Spirit. You cannot have a sound interpretation of Scripture which does not rest upon the scientific treatment of texts."

Dr. Forsyth was the next speaker, "The Bible needs interpretation," said he. "It is fortunate that the Bible should be so difficult. This puts us on our mettle as simple books never can. The whole attitude of the Christian public to the Bible is being changed. The assured results of critical scholarship must be brought home to the people if their interest in the Bible is to be revived. The most alarming thing about the churches I know best is the private disuse of the Bible. Somehow you must regain the private, affectionate, intelligent use of the Bible. It is a book for the rank and file. It is the Christian soldier's pocket-book, not primarily a work for the officers, yet how it is neglected!"

One of the speakers most gladly heard was Professor Peake, of Manchester. His subject was the relation of the Society to Biblical scholars abroad. He mentioned that while German writers are employed on English theological undertakings, there is not the same reciprocity in Germany. Dr. Peake remarked that British scholars have been able to combine evangelical fervour with the higher critical learning. "At the same time, we have much to learn from the unflinching German loyalty to scientific ideals. What Germany thinks now is what we shall be thinking in a few years."

Dr. Smith, in accepting the medal, gave a most interesting address. Among other things he said: "People are frightened, and in some ways justly frightened, at the lengths to which the criticism of Scripture has gone. In our country we do not need to fear any extravagance. Time is the great prover and the great healer in these things. Even the extremists have done some good. Let us never forget that we are under the guidance of the Spirit of Almighty God—the Providence which overrules all things to the good of the Church. Many of us who are scholars would never have taken up Old Testament work but for the spiritual dynamic behind it."

Enthusiastic Finish of Springfield's Revival

A City Talking Religion—Triumph of Union Effort
Billy Sunday's Power Over Men

By Charles Clayton Morrison

Close to five thousand conversions, with a popular offering of ten thousand dollars to the evangelist—this is the one theme discussed at the breakfast tables in Springfield this, Monday, morning. For six weeks and two days Billy Sunday has held forth. He preached every night except Monday, three times every Sunday, nearly every week day afternoon and, during the last week, three times every day, having added to his afternoon and evening meetings in the tabernacle a noon men's meeting in the court house.

And when I heard him Saturday night he seemed fresher than when his meetings began.

A Whirlwind of Enthusiasm.

The big revival came to its finish in a whirlwind of enthusiasm. Having made everybody talk about Billy Sunday for four weeks, the evangelist finally got everybody talking about religion. In business hours, on street corners, in clubs and homes this has been for weeks the one theme of discussion.

Billy Sunday has made religion a live topic of common conversation throughout Springfield.

On the train going into the city some traveling men were discussing Sunday and his message. Groups of young men gather on street corners and talk it. Six young fellows in a drug store were engaged earnestly in a discussion of the question whether it is better to start the Christian life and fall back than never to start at all. One of their number taking the negative side seemed to out-argue the rest when Mr. Burnham the Christian preacher came in. They appealed to him. That night I saw the whole group, with nearly three hundred others, come forward and start the Christian life.

Invitation Extended in an Original Manner.

It was a thrilling scene. Nine thousand people were present. The invitation was given in a form I had never seen before. It approached very near to our good old fashioned Disciple way of doing it. There was no "personal work." The evangelist preached his sermon and prayed one of his extraordinary prayers. Then while the people's heads were bowed he asked who would be first to come forward and take him by the hand. All over the house men

and women rose up. There was no singing yet. In the hush these people crowded forward, scores of them, and took their places on the front seats. Softly the choir began to sing while others came. Twenty rows in front were cleared of their occupants to make room for those coming forward. They were nearly all adults. The majority it seemed to me were young business men whose faces were familiar to me during my residence in Springfield.

Not Much Shouting in the Meetings.

One mother came bringing her husband, her two sons and their wives. She waved her handkerchief exultingly—perhaps this night was the answer to years of prayer. But there was no shouting. There were no "Amens" or "Hallelujahs!" There were few tears. The signs of hysteria were not present. Nearly everybody came with a smile on his face and grasped the evangelist's hand heartily. On one of my previous visits I counted twenty out of the eighty who were chewing gum when they came forward. I saw only one gum-chewer on Saturday night.

Mr. Sunday did no "exhorting" during the invitation. He was kept busy taking the hands of converts. The congregation manifested its approval in most unchurchly ways. I stated in a former article that hand-clapping is a feature of the meetings. The people applaud with their hands instead of saying "Amen" or "Glory to God." So when some person of prominence goes forward the crowd near him begins clapping and the whole audience takes it up.

Two doctors left the section reserved for physicians and started to the front. Instantly their fellow physicians sitting with them started applause which spread rapidly through the house.

Good Natured Congregations.

The normal sense of humor is not suppressed just because it is a religious meeting. Before the sermon began Mr. Sunday announced that Mr. Butler, the soloist, would sing. Now this Mr. Butler had married a Springfield young lady only ten days ago and they were just returned Saturday from their wedding trip. So when he climbed the platform steps he was greeted with a hearty round



MEN'S MEETING SUNDAY AFTERNOON SUNDAY REVIVAL.

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of cheering. But he was not prepared for what followed. He began to sing:

"Why should I be discouraged?
Why should the shadows come?"

And the crowd broke out in loud applause. When this had subsided he found voice to continue,

"I sing because I'm happy—"

At this their applause was so wild and irrepressible that the young man sat down.

The good natured normality of the crowd has impressed me every time I entered it.

"Get on the Water Wagon."

I found the people pointing back to the great Men's meeting of the Sunday before as the highest pitch of intense enthusiasm. Mr. Sunday preached to ten thousand men that day on "Booze—or Get on the Water Wagon."

The municipal election was to take place the following Tuesday. For the first time in Springfield's history a candidate of one of the big parties stood on a platform for the enforcement of the Sunday closing and midnight closing law. Ex-Lieutenant Governor Sherman, a Republican, was the candidate who ran on this platform. His opponent was non-committal which clearly meant to the community that in the event of his election things would continue as they had been.

The saloon forces were active. Never had there been such a spare in their camp. At one of his courthouse meetings Sunday prayed this prayer:

"O Lord, fill me with ginger, and with pepper! And, Lord, fill me with tabasco sauce! And help me to give that Booze crowd the hottest time next Sunday afternoon they ever had. Lord help me to skin 'em alive. And Lord you know I can do it, too, if you'll only help!"

Stripped for the Fray.

Well, Billy made it hot for them and incidentally he got warmed up himself. He prepared himself for the fray in the presence of the applauding thousands. Just before his sermon began he pulled up his coat sleeves and, removing his cuffs, tossed them back on the piano. Then he pulled off his coat, then his vest, and threw them to Mr. Ackley, his assistant. Next he removed his tie and collar and unbuttoned his shirt band, rolling back the neck "decollete." Stooping down he turned up his trousers at the bottom and rolled up his shirt sleeves above the elbows. There he stood ready for the fight.

I shall not try to repeat the story of that sermon with its sensational climaxes, its fierce denunciations, its frank revealments of men's sins, its terrible onslaught upon the saloon. I could hardly do that without using the bizarre vocabulary of the daily newspaper reporter. The evangelist went wild and the men with him. Now he was lying prone on his stomach on the pulpit desk, kicking out his feet and waving his hands. Now he was trampling the red flag of anarchy under his heel. Now he climbed upon a chair and from the chair to the top of his desk waving "old glory" while the crowd yelled itself almost as hoarse as the preacher. Then as the sermon was closing he asked how many men would stand for purity and against drinking and the ten thousand rose up almost to a man. When the invitation was given two hundred came to the front.

Sunday's Appeal Primarily to Men.

Such a meeting was held again Easter Sunday. A special telegram from Springfield tells us that three hundred men confessed Christ at that meeting amid tremendous enthusiasm.

Sunday is a man's preacher. He has conducted only one meeting for women only against twelve or fourteen for men only. When he talks to women he talks to them about men and their responsibility for men. He captivates the imagination of young men especially. He uses their vocabulary; he meets them on the level of their habits; his athletic and forthright manner prepossesses their minds for his message.

But the cause was lost, you say, at the election. Yes, on the face of it that is true. Mr. Sherman was defeated. But Mr. Sherman was defeated by the narrow margin of 140 votes. In former years he would not only have been defeated on such a platform, he would have been buried. Indeed, in my judgment, the presence of the revival gave nerve to the Republican candidate to take his stand for enforcement of specific laws against the saloons. I doubt if he otherwise would have done it.

Springfield, as one of its citizens told me, is "politically sodden." Though Mr. Sherman was not elected, his defeat by so narrow a

margin registers a tremendous change of popular feeling and reflects significantly the civic influence of the Sunday revival.

Raising the Mammoth Offering for Sunday.

The large offering of money Mr. Sunday usually receives at the close of his meetings is both a mystery and a problem to many. At Spokane he was given \$11,000, at Decatur, something like \$10,000, I believe. By many this is believed to betray sordidness on the evangelist's part. I inquired into the plans for raising the offering for him in Springfield. I found that each evening during the past week a pastor had made a short statement of the fact that the gifts for Mr. Sunday would be collected on Easter Sunday. The amount talked was \$12,000. Personal work was being done by influential men in all the churches preparing the minds of Christian people to make good gifts.

In the factories where Mr. Sunday's assistants have held noon meetings special funds are being made up, I am told, by employers and employees. Grateful converts gladly give large sums oftentimes, if they are wealthy. There is no extraordinary pressure brought upon any, I am told.

For my part I can find elements in the situation that give me cause for graver inquiry than the fact that so large an offering is given the evangelist. Of his sincerity I have no doubt. Springfield does not talk today about his being a "grafter." That he has worked almost superhumanly hard no one can deny. That he could earn as much money in lecture work as he receives in evangelistic labor and with less effort, is stated for a fact. That he actually earns or does not earn \$10,000 in the six weeks he has been in Springfield involves questions of political economy and ethics which no man can settle. So I say if people out of grateful hearts wish to give Mr. Sunday that much money, let the alabaster box be broken.

Next week it is my purpose to write of the manner in which the churches are following up the Union meeting. It is a big problem they have on their hands. The attempt to solve it reveals the wickedness of denominational divisions. It may reveal some other things, too.

Breaking It Gently

A Southern planter, on his return from a European trip, was met at the railroad station by his old darky servant.

"Well, John," said the planter, during the drive to his home, "what's happened since I've been away?"

"Jes' can't think o' nuthin', Boss," replied the darky, after slowly scratching his head, "'ceptin' dat de dog's daid."

"That's not very startling; though I'm sorry, of course. But he was getting quite old. By the way, John, what did he die of?"

"I doan know, Boss, for pos'tive, but I'se an idea dat he done eat too much roas' hoss flesh."

"Indeed! And where did he get the roast horse flesh?"

"Well, you see, Boss, de ole gray mare done got roasted to death."

"You don't say so, John! How did it happen?"

"Well, Boss, she war in de barn when de barn burned down."

"You don't mean to tell me that my barn has burned down? How did it catch fire?"

"Doan know, Boss, 'zac'y, but we sort o' speeks it ketched fire from de house when de house burned down."

"Oh, that's awful news! How in the world did the house catch fire?"

"Why, Boss, dat's a myst'ry; 'deed 't is. But I do heah 'em say as how some candles upset from roun' de corpse an' set fire to de house."

"Corpse, did you say, John? Whose corpse? Has anybody died?"

"Deed dey has, sah; yo' mudder-in-law has done died."

"Oh, this is terrible! What did she die of?"

"Well, Boss, we couldn't see dat dere was anything de matter, but I did heah 'em say dat she died o' shock."

"Died of shock? For heaven's sake, man, what could have shocked her?"

"Why, Boss, I speck 't was 'o 'count yo' wife runnin' away wid de coachman."—Lippincott's.

The Best Self

Much of the consciousness of defeat experienced by true souls is caused by the fact that they do not express the best self. The best self, unless constantly insulted, lingers beside the lower nature, never weary of whispering of the more excellent way; always pointing to a higher path above the dusty, worn one where men sell their birthright for gold, for popularity, or for power. It walks in white amid the foul places where sin goes hand-in-hand with suffering, without soiling even the hem of its garment. Sometimes the heat and clamor of the highway drives the lower nature into a cool, quiet spot where it sees in vision the old ideals of truth and beauty and realizes the possibility of grasping the meaning of the best. There if the longing soul would tarry would it not receive power to enter in and possess the best self?—Mary R. Baldwin.

CENTENNIAL STUDIES

By Dr. Errett Gates

Contributions of the Disciples to Religious History

The movement of the Campbells was pre-eminently a movement in the realm of ecclesiastical organization. It had direct reference to forms and conditions of Christian fellowship—how Christians were to stand related to each other and to conduct the worship and organization of the church. It was not primarily a movement in religious thought as Unitarianism, or in religious life as the Salvation Army, yet it was not lacking in distinctive doctrinal principles or in vital interests. But its distinctive doctrines all looked toward the practical issue of their bearing upon the "union and communion of Christians."

The doctrinal emphasis of the Disciples falls, therefore, in the field of ecclesiology, rather than in that of theology or of ethics. The first act in the movement was the organization of a society called the Christian Association of Washington; while the second act was the drawing up of a constitution for the new society and a declaration of principles, the first of which was a definition of the nature and constitution of the church. This is Proposition I of the Declaration and Address: "That the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians."

Distinctive Contributions.

What, then, have been the distinctive contributions of the Disciples? Let it be observed first of all, that the question is not, What have been the original contributions of the Disciples? Such a question would take us far afield and involve the historic study of all past religious systems; whereas we can shut ourselves up with the movement itself and ascertain its distinctive elements.

Two principles have stood in the forefront of all the thinking, preaching, and activity of the Disciples: (1) The authority of primitive Christianity, and (2) The obligation of Christian unity. These are the key principles of the entire movement. One or the other will account for every decisive turn of events, and for every peculiarity of faith or practice. The Disciples have been from the first severely and uncompromisingly scriptural, according to their interpretation of Scripture. Every new doctrine or undertaking has had to run the gauntlet of a test of Scripture; and a test that has been during the greater part of their history a literal rather than a spiritual test. The appeal to the letter of Scripture became an instinct with them. This quality in their temperament explains the most of their internal controversies. Every question that has come to issue among them has been first of all a question of agreement or disagreement with Scripture. This was not an original principle with the Disciples, but one which they felt had been partially forgotten by the Protestant Church. They thus became protestants of the Protestants in their insistence upon the authority of Scripture. In this they felt lay the hope of a united Christendom; here was general agreement among Protestants to begin with, and here was the ultimate bond of fellowship and unity among Christians.

The Bible and its final authority was the one thing all Christians already accepted and had in common. Nothing else was in common

—neither their names, nor confessions of faith, nor methods of organization. It looked perfectly reasonable to Thomas Campbell to expect the Protestant world that professed sole allegiance to the Bible, to go to it for a common name, a common faith, common conditions of fellowship, and a common plan of church organization. For as he said in the Declaration and Address, "is it not as evident as the shining light that the Scriptures exhibit but one and the self-same subject-matter of profession and practice, at all times and in all places, and that, therefore, to say as it declares, and to do as it prescribes in all its holy precepts, its approved and imitable examples, would unite the Christian Church in a holy sameness of profession and practice throughout the whole world?"

This is how these two principles—the authority of primitive Christianity and the obligation of Christian unity—were expected to work together, mutually conditioning and promoting each other. They were two, but they were as inseparable as the two wings of a bird, or the two rails of a railroad. Both ran parallel, and in the same direction, and conducted to the same goal. If all the churches will return to the Scriptures, all will return to unity.

A New Discovery.

I have already said concerning the principle of Scripture authority that it was not original with the Campbells; the same thing must be said concerning the principle of Christian unity. In one form or another both of these principles have always been held in the church. Christians have always desired peace and unity and believed that they knew the way; and they have always looked back to the original records of early Christianity as possessing more or less authority. The thing that was new in the message of the Campbells was (1) the new emphasis upon the authority of New Testament faith and practice; (2) and the new use to be made of it, namely, the promotion of Christian unity. With what fervor the leaders proclaimed this new discovery, and with what confidence in their program as a solvent for the ills of Christendom! To them it was like the Copernican discovery. The religious universe seemed to them reorganized with a new center, richer harmony, nobler simplicity. They looked for the appearance of a new heaven and a new earth in the sectarian world. They expected their plan to make all things new. Law and order seemed breaking out of religious chaos, unity and strength out of sectarian weakness.

A Principle of Liberty.

We shall begin to appreciate the esteem in which they held their proposals if we regard them as they did, as a proclamation of emancipation. The authority of Scripture as they proclaimed it, operated under the religious conditions of the time as, (1) a principle of freedom; (2) and as a principle of inclusion.

They felt themselves and the entire sectarian world delivered from the tyranny of ecclesiastical courts and machinery, and from the bondage of theological opinions and authority. A new attachment to Christ and the New Testament had made them free. They called upon Christians in all the churches to assert the liberty which they had in Christ. They proclaimed it as their right to be bound only where Christ and the

apostles bound them, and to be free where they left them free. "Nothing," they said, "ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament"; "nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God." But many doctrines or customs were required by the churches of the time as terms of communion that were not expressly enjoined in the New Testament; and these were the very things causing strife and alienation among Christians and perpetuating division.

Dangerous Heretics.

At a single stroke they freed themselves from the needless and galling tyranny of creeds and church councils, and affirmed the sufficiency of their personal faith in Christ and obedience to him in all things. Just how emancipating such a position was can scarcely be realized today. A hundred years have wrought a complete transformation of the terms of fellowship in the various churches. A proposal to say and do "none other things than those which our Divine Lord and his holy apostles have taught and enjoined to be spoken and done by his ministering servants," was looked upon in that day as dangerous heresy. And for proposing so licentious a program for the churches the Campbells were ostracized by the religious society of the time as dangerous adventurers, latitudinarians, and destroyers of the peace and prosperity of Christendom. It struck at the authority of the venerated confessions of faith, and made short work of the legislative power of assemblies and councils. The Campbells had suffered at their hands and knew from bitter experience how despotic they could be over the faith and life of a Christian minister. Their new position gave them all the abounding life and joy that came to those delivered from bondage, and they worked with untiring devotion to bring others into their glorious liberty. Their message came as a veritable gospel to spirits in prison.

Chapter in Religious Liberty.

The movement of the Campbells is thus to find its true place and appreciation in the history of religious liberty. It is an important but as yet unwritten and unread chapter in the struggle of the Christian soul for the freedom which is its birthright under Christ. It has made an actual and unquestioned contribution to Christian liberty. Luther used the authority of Scripture in the interest of liberty before the Campbells; he found in Scripture justification by faith in Christ apart from the absolution of priests and the Pope. The Campbells found in Scripture the fellowship of all believers by faith in Christ apart from subscription to the creeds and the authority of church tribunals.

Liberty Helps Unity.

This is where unity grows out of liberty. The appeal to Scripture was ultimately in the interest of a simpler, larger, and wider Christian fellowship; but before the larger fellowship, must come freedom from the narrower fellowship of human creeds. The appeal to Scripture proclaimed this freedom, and the same appeal yielded the basis of a larger fellowship. A return to the New Testament reduced the terms of Christian fellowship to simpler terms, and at once broadened the basis of union.

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CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

An Easter Aftermath

Easter is the day of triumphant hope; and therefore the gladdest of all days. We need to use its message to the full, for surely we have enough to chill and make afraid. Death has had a long and mighty life. His conquests are undisputed. The prisons into which for ages He has cast his victims remain closed. There is no escape from his ruthless warfare. By our scientific study of his ways we fight him back for a time, but every victory is finally with him. His ways seem the ways of a heartless anarchist. He seems to delight in upsetting the plans of all. This whole world is his realm and in it there is no certainty of life. He stops the singer when her song is but half sung. He halts the artist with his half-finished production. He causes the writer to cease his book in the middle of a syllable. He allows the farmer to sow, but prevents him from reaping. He permits the builder to lay his foundation and then strikes him down. This Death seems not only an anarchist but a heartless anarchist. He makes millions of hearts bleed every day. After a mother has worked and sacrificed and prayed and agonized for her boy, and thus brought him to a splendidly promising manhood, death tells him to the grave. The mother lives on with her joy and life gone out.

Death the Breaker of Home.

The lover and his love build a cottage and sanctify it with their common life. It seems complete, almost divine. It is a newly made and newly consecrated home. It is well garnished, but best a spirit of cheer and laughter and fellowship and of God fills it. The two souls are happy in the security of each other. There seems no cloud in the sky.

But vain in there security death with his mighty stride enters, sweeps Cupid aside and bears away to his gloomy prison house one of the lovers. There is weeping and wailing, but death heeds not, nor leaves even one little expression of regret.

This anarchist, death, heartless in his ravages, respects not the economy of the poor. He robs an invalid wife of the support of her hard-working husband; he takes from the widow her only boy and thus leaves her destitute. He seems to have no ethical appreciation of earth's needs. The poet he causes to die young. The voice of the prophet he stills when it is just beginning to be strong. He often passes by the shiftless and corrupting lives and takes the worthy and transforming ones. He heartlessly uses the cold forces of nature to do his bidding. He flashes his death-darts in the lightning; he homes himself in the earthquake; he secretes himself in the disease germ.

Useless to Cry Out Against Him.

So long has he been victor over our kind that we have strictly trained ourselves to his grim ways. We know the uselessness of crying aloud against him; and yet he strikes terror to our heart. He has about him the noiselessness of night. He apologizes not. Nor does he boast. He monopolizes all the ways that lead from this life. No matter by what trouble, catastrophe or disease we make our exit, it is death that controls, and the grave that finally embraces. Death holds the universal monopoly. He cannot be bought. He never forgets. He ruthlessly pursues every man. He is both frank and secretive. He gives everyone to know that the grave is the end of all; but he does not reveal the time when he shall call each to the grave. So amid laughter and tears, play and work, all humanity perseveres, knowing that

the grave awaits them, but knowing not the time of their going.

Death is secretive, too, in that he withdraws not the veil from what lies within or beyond the grave. Many in all ages have tried to force him to give up the secrets of the land beyond the grave, but thus far he has guarded well the spirit land.

A Heartless Anarchistic Monster.

So death seems to me at times a heartless, anarchistic monster. In such moods I like Paul's phrase, "The last enemy that shall be destroyed is death." I like his term "enemy." I like Paul when he taunts Death, "O, Death, where is thy sting, O grave, where is thy victory?" Paul likes to laugh at the overthrow of death.

Overthrow of Death! Yes! Easter conquered death. Christ broke its bars. The Divine man's life proved stronger than the universal death. The grave opened. Every grave, too, shall open. "It is not death to die." The grave is not the end. The song unfinished on earth is to be sung anew to heavenly harps. The artist is to "work for an age at a sitting and never be tired at all." The mother is to have her boy again. The lovers are to have built beyond the reach of death a heavenly mansion. And all is to be well. Beyond death there is no death. Beyond the grave there is no grave. Beyond the tears here there is no tear. Beyond the pain of now no pain. Beyond the darkness of tonight, no night.

This is the message of Easter. It is that of joyful, soul-stirring emancipation. No wonder angels were about on the first Easter morning. That day was earth's great day. There can be no over-picturing of it. No words can exaggerate it. With that day at its inception Christianity is the world-conquering religion; without that day it is a religion, a system of morals, a guess though a sweet guess.

The Night Christ Was Buried.

Gordon did not overdraw the awfulness of the conflict when he wrote: "You know how vividly Bunyan personifies the events and incidents of our history under sin. He talks graphically about 'the terrible Captain Sepulcher and his standard bearer, Corruption.' I think I hear those two talking over the situation on the night that Jesus Christ was buried. Corruption says to Sepulcher, 'Hold fast to that man in Joseph's tomb yonder! There is a rumor that he proposes to break forth from the grave. Do not let him go till I can fasten upon him.' But Corruption fails to touch Him during all those hours in the tomb, because it had been written, 'Thou will not suffer thine holy one to see corruption.' Then Hell from beneath cries out, 'Hold fast to this man. If he comes out he will make a breach in the walls of death through which all the prisoners of Hades will escape.' And: 'he that hath the power of death, even the devil' exclaims in fright, 'If thou let this man go, thou art not Satan's friend.' But vain the seal, and vain the watch and vain the grip of death, and vain the doors of the tomb."

"As it began to dawn toward the first day of the week there began to be a mighty stir in Joseph's tomb; terrible Captain Sepulcher tightens his grip, but in vain. 'It was not possible that He should be holden of death.' He rises. He lives, even as saith the Scripture: 'For to this end Christ hath died, and rose, and revived that He might be Lord both of the dead and living.'

Christ is the Christ for every man who faces death. He is not for a limited circle, but for all. His resurrection has made him dear to all frail humanity.

Christ's Resurrection as the Son of Man.

"And shall not I, too, rejoice, O Lord! Shall I not be glad that the resurrection life has broken the limits of Thy birth-life! No longer need I think of Thee as a child of a royal earthly line; the breath with which Easter morn inspired Thee accepts no human lineage. No longer need I view Thee as a son of Israel, the breath with which Easter morn inspired Thee is above principalities and powers. No longer need I look up to Thee as the glorifier of a chosen people; the breath with which Easter Morn inspired Thee glorified the common dust. Thy birth at Bethlehem narrowed Thee; it swathed Thee in bonds, it made Thee the Messiah of a special race, the reformer of a special time. But Thy birth on Easter Morn released Thee. It loosed the bonds; it set Thee free. No trammels of race enchained Thy resurrection life. The line of David faded; the tribe of Judah faded; the stock of Abraham faded. Palestine vanished from our view; temple services were swept from out of sight; priest and Levite met our gaze no more. Before Thee stood man—man universal, man of all ages, man of all climes. The bells of Bethlehem called the shepherds of Judah; but the bells of Easter call the sons of men. Thou art now neither Jew nor Gentile; Thou are human. We hail Thee no more as Son of David, but as Son of Man. We crown Thee no more as Israel's Messiah, but as Humanity's Saviour. We worship Thee no more as the ruler of the seed of Jacob, but as the Judge and Arbiter of the Kingdom of God."

Amusements

BY REV. F. B. MEYER

As to the question of Amusements generally, we are all agreed. There must be in every life times of recreation and relaxation. Golf and cricket, motoring and tobogganing, the tour of the world and the day in the country—all have their place. We must all be thankful to those who have the gift of humor, and are the laughter-makers of the world. I have no mission to dictate to my fellows on these questions, except to remonstrate when amusements are pernicious to public morals, or cruel to man or beast. If only the theatre and music-hall were kept clean, and golfers would not employ caddies on Sunday, and the shooting of battues of pheasants or the hunting of tame deer, and pigeon shooting, and rabbit coursing (as practised on Sunday mornings in some big towns) were tabooed, we should have no right to interfere.

Similarly as to the Amusements in Institutional Churches. They serve a good purpose, when it is clearly understood that they are intended for those who are in some way connected with the operations of the church and school. If the institutions and amusements are intended to draw people into our churches, they seem to me a mistake; but if they are intended to provide recreation for those who have been drawn from the world, and perhaps have no home of their own, there is no reasonable ground of complaint, provided always that they are under proper control. The Church is not called upon to amuse the world, but to recreate its own adherents, so far as there is need; it always being understood that the home-life must not be interfered with. But obviously again, care must be taken as to the sort of amusements which are associated with our church premises. I seriously protest against the setting-up a mimic theatre, with the foot-lights (as you may see them in some schools), because it inoculates teachers and children with a taste for the genuine thing. I would

admit billiards, because it is a game of skill, and prohibit cards, because they are based on the chance of the deal, and are associated more intimately with money. I would urge for the Sloyd-process, gymnastics, boys' brigades, swimming, lawn tennis, chess, draughts, and even ping-pong, which combine recreation with healthy amusement.

But there is another practice which is rife, I lament to say, in many places, on premises belonging to the Church, of raising money for church purposes by public whist drives, followed too frequently by a dance. I confess that such practices fill me with shame and grief. For reasons which are obvious, I cannot rend my garments or pluck off the hair of my head and beard as the good Ezra did, but I have a lively understanding of the state of mind which led him to sit down astonished. It looks as though God has gone

bankrupt, and could no longer run His Church, which must therefore send round a hat to the devil. My grandfather and uncles used to play whist; they said it was a game involving the highest intellectual qualities; but they never played for money. Surely there is a world of difference between a rubber of whist played under such circumstances, and a whist drive organized by church ministers on church premises for the support of Christian work.

Of course these remonstrances and protests are but a poor way of purging the churches. One breath of the South Wind of Revival would settle the matter. The spade freeing the pavement from the frost is a poor substitute for the touch of the sun. Still, until the day of Pentecost breaks, the scourge of small cords may have a place and serve a useful work.

said, from her nine hundred thousand communicants would be but five dollars per annum, or less than ten cents per week. Concluding he referred to the enthusiasm of the crusaders who went out from Europe in untold numbers to rescue an empty tomb, and declared that the present call was for crusaders to present to "dying men their risen and ascended Lord, not to kill but to make alive; to carry hope and new life to countless millions who sit in darkness."

In closing he said "the proposition which, as President of this Congress, it is my privilege to present to you is this 'Will Canada evangelize her share of the world and will she undertake this work now?'"

Canadian Audiences Responsive.

The reception accorded this address was hearty in the extreme. Somewhere I have read that British audiences were stolid. Nothing to it certainly, if this was a sample. These strong visaged men caught every shade of meaning. They chuckled at every bit of dry Scotch humor, they laughed at every joke, and they applauded every ringing period, the applause for President Rowell's address lasting fully five minutes and breaking into another ovation as he rose to introduce Robert E. Speer, who was to speak on the world's debt to the missionary. I take it that it will be unnecessary to review Speer's address. You know what he would say in the main. Enough that he was at his very best, and sufficient to call attention to two things that he emphasized as growing out of the missionary propaganda. The first of these was Church Union. He declared that the most vital force moving for church union today in the world was on the foreign field and declared that the day would speedily come when the party names of denominational Christendom would be absolutely unknown in foreign fields. This sentiment provoked hearty and long continued applause. He further affirmed that the missionary was a force for world unity; that he, among all God's workmen was moving mightily to teach the world Paul's great affirmation that God had made of one blood every nation under heaven.

Canadian Leadership in Church Union.

In concluding the report of the opening session a few reflections occurred to me. One is the position of leadership which these Canadians frankly assume in their pleas for Christian union, only "Church Union" is the phrase used. They proudly point to the coalition already working out here between Methodists, Congregationalists and Presbyterians, and President Rowell stirred his audience to a vast pitch of enthusiasm when he declared that "God has used the Romans to teach the world law, Greece to teach it art, the Hebrews to teach it religion, and perhaps in his good providence was to use Canada to teach the world church union." These Canadians evince a very kindly feeling towards the United States, but are intensely patriotic and proud of Canada, her accomplishments and her prospects; believing that she has a high mission to the whole Christian world. They are loudly loyal to all things British but most of all do they make patent in these sessions a deep reverence for Christ.

One thing more let me tell you. Last night I heard four thousand men join in the Lord's Prayer. Brethren, when ye pray, say "Our Father who art in Heaven."

ISN'T IT TRUE?

Mrs. Baker: "George is going off to get strong. I think he ought to stay a fortnight, but he says no, only half that time."

Friend: "You're right, of course. Seven days only makes one weak."—Lippincott's.

OUR CHURCH MEN

By John R. Ewers

[Our church men will be interested in this graphic report of the great Laymen's Congress in Canada. Excerpts from a later communication of Mr. Macfarlane will appear next week.]

Canadian National Missionary Congress

By Secretary P. C. MacFarlane.

The congress is being held in the city of Toronto in the furtherance of the Laymen's Missionary Movement and is assembled, as the Honorable J. M. Libson, Lieutenant Governor of Ontario, said in his address of welcome "for the first time in the history of any nation to outline a missionary policy on the part of that nation." This statement was made and received in all seriousness. There are four thousand men in attendance, the majority of them laymen, and they represent every Evangelical communion in Canada, the Episcopalian being present in force and taking an earnest part in the Convention. The opening devotional exercises being conducted by the Bishop of Toronto.

Flags of the Nations United.

The Convention sessions are held afternoon and evening in Massey Hall, which seats four thousand people, or over, and very comfortably too. British flags predominate in the decorations, but the stars and stripes have an honored place on the platform above the speakers. The following are some of the interesting scriptures and legends on banners hung around the walls. In a central place this:

"He shall have dominion also from sea to sea and from the river unto the ends of the earth."

"The whole gospel to the whole world by the whole church."

"Not as little as we dare, but as much as we can."

"This is the only generation we can reach."

"Will Canada evangelize her share of the world?"

"The world for Christ in this generation."

On an open map of the two hemispheres showing the political divisions of the world, is printed in large letters, "Thy Kingdom Come."

The presiding officer of the convention is N. W. Rowell, an attorney of the City of Toronto, and a Methodist. He shows a striking familiarity with religious and missionary problems, and presides with a modesty and aptness that gives him an absolute grasp upon the convention that he is refreshing indeed when exhibited by a layman. After the address of welcome by the Lieutenant-Governor as mentioned above, the chairman introduced Sir Andrew Fraser, as the rep-

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THE CHRISTIAN CENTURY

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The Mournful Procession

By E. B. Barnes

Nothing tends to disturb the work of the congregation so much as the mournful procession of pastors, coming and going. Often the pulpit is vacant for months; the people are distracted; trial sermons make confusion worse confounded, and the congregation in despair, at last, takes a leap into the dark and engages a man whom they have never heard, in a hope of uniting those who were broken on the wheel of trial sermons. It is really wonderful, when we have in mind the frequent changes of pastors, that the congregations ever get down to business; they have been on the verge of ruin from inactivity, if from no other cause, and when they get back to the sure and certain ground of prosperous days, it is little short of marvelous that they can gather up the fragments that remain, and give the work the appearance of seriousness and sincerity. When the new pastor comes feuds are buried; the people seem anxious to make up for lost time, and to pay a tardy penance, perhaps, for their coldness during the closing months of the former pastor's administration. All looks promising for a good work, when lo! a cloud appears on the horizon; some one is offended; the number grows to two and three through sympathy; the edge of the dissolving day makes its appearance, and in a short time, the pulpit is declared vacant. The song is sung over and over again with variations; the church loses the esteem of the community, having come to be looked upon as a hard crowd to please; even the leaders of the congregation grow discouraged, and feel that theirs is one of the hardest fields in the state, and soon the fires burn low. If we had our way, we should supply some churches with preachers in car-load lots; otherwise, the pulpit will be vacant most of the time. It is ten thousand pities that the path to so many of our pulpits is worn bare by the passing of many feet.

Changes Not Due to Form of Polity.

What can be done? Very little, except to offer a suggestion or two; for as long as we are human, these conditions are likely to prevail. There are two sides to the question, and the problem is always complicated. There are pulpit changes which should be regarded as equivalent to an ingathering; there are others which are little short of a calamity to all concerned. Forms of church government avail little; even the Bishops are sighing for the days when unstable ministries and all their problems shall pass into other hands. Our congregational anarchy is to blame to some extent, but the strong hand of a centralized power is as inadequate in solving the problem as are pastors or boards. Matters could be helped if all the parties were more tolerant toward each other; if all would work for the upbuilding of the Master's cause; if the lust for ruling would give way to the passion for serving; if eccentricities would not be allowed to interfere with the carrying out of a worthy program; if the preacher did his best through the week, and prepared sermons that would inspire and bless; if the people came together as those who really hungered for the Living Bread and were determined not to go away without being satisfied, I am sure that churches that are now fruitful in pulpit changes would be fruitful in every good work, and the saving of souls. Let us as preachers bear in mind that no inspiration of the moment can atone for the lack of preparation through the week. The sermon is the great power of God in the Protestant pulpit. "It pleased God by the foolishness of preaching to save them that believe." And with the work of the pulpit supplemented by wise

and consecrated effort, there would come a great dearth in the demand for the peripatetic preacher.

People Must Be Trained to Support Pastor.

The people must learn that the efforts of the pastor must be seconded by them in every way; they are the lights in their congregation to lighten their particular community; they must find it a joy to give body to the pastor's words, to cheer and encourage him while living, and they will have no trouble to keep his memory green when his voice is heard no more. That spirit would quiet the restless in every congregation; for there are those who pine for the sound of a new voice, and the sight of a strange preacher in the pulpit sends them into spasms of delight. They soon weary of the tried and the known, and are ready to plunge after the unknown. These are the sermon fasters with infinite faculties for sampling. Beware of them! Covet the friendship of the taster that blesses one with a fine discrimination; but the class who have dipped into sermons, until the dipping has become a disease, are the foes of the pulpit that would build for itself a loving monument of faithful service. As preachers, we must take the compliments and the criticisms with care, remembering the character of the critic and the spirit of the approval, distributing to our heart and mind a just proportion of both in due season. "Who said that you preached a beautiful sermon today," said the Bishop to his curate. "My sweetheart," was the reply. "Believe nothing that your sweetheart says about a sermon until she becomes your wife; then believe everything," was the Bishop's rejoinder.

Family Ideal Should Obtain in Church.

It would be well for pastor and people if we could bring ourselves to an ideal of fellowship such as the family relation. There the best construction is put on our failings; there the mantle of love is always in evidence, and the skeleton closets are securely locked. There no capital is made of doctrinal or moral slips; we are ready to forgive and to forget. In the family, we have learned that its welfare depends upon loving and loyal partnership; the good of one being the good of all. We vie with each other in our efforts to make each other happy; we throw the windows of our souls open to let in the beautiful sunlight that dawns in the home with each new day to flood our souls, and wish that we had room for more. We all sorrow when a cloud appears. There we cultivate the melody of speech; we know nothing of barbed-wire language. We have reserved that to tell of the loving kindness of God, and to explain his ways with the children of men. Ah me! from what heights we have fallen. How many pastors could relate experiences which suggested that maybe the church was presided over by the devil. Nay, brethren, that cannot be. But we can all cultivate the spirit of Him who came not to be ministered unto, but to minister, and to give his life a ransom for many. That weary procession of pastors, those vacant and restless pulpits are protests against the infirmities of the flesh, and some day we shall find the whole church on its knees in special sessions of prayer, that God may bless the pastor and his work, and the pastor will be so refreshed by such an occasion that he will be compelled to say, "Surely, God was here and I knew it not; this is none other than the house of God and the gate of heaven."

Grand Rapids, Mich.

BIBLICAL PROBLEMS

By Professor Willett

Are you acquainted with the book called "The Aquarian Gospel of Jesus, the Christ"? If so, what do you think of it? Is its story of the early life of Jesus authentic? E. M. P.

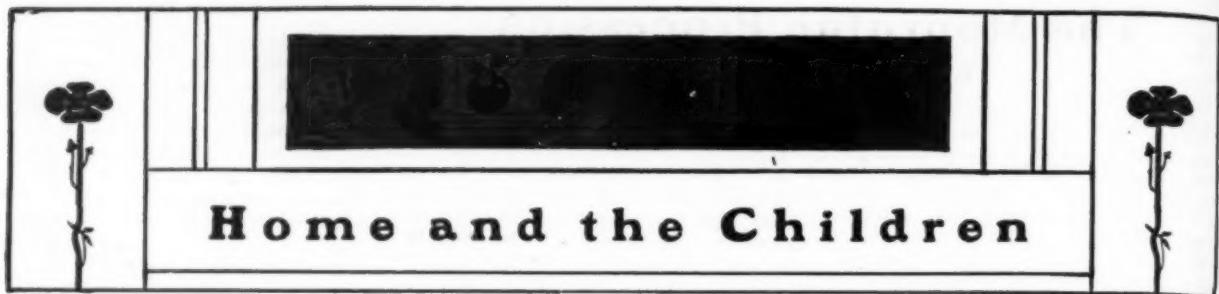
Chicago.

The book purports to be "the philosophic and practical basis of the religion of the aquarian age of the world" (whatever that may be) "and of the church universal, transcribed from the book of God's remembrances known as the Akashic records, by Levi." The author of this volume carefully conceals himself, but is evidently a theosophist who wishes to harmonize all the different religions, especially those of the East, around the person of Jesus. In harmony with this fanciful idea, the book contains the alleged life of our Lord from his birth to the beginning of the Christian church. The interval of the thirty years previous to his baptism is filled with imaginary journeys to India, Tibet, Persia, Assyria, Greece, and Egypt. In these narratives the wholly apocryphal stories, such as the "Gospel of Issa," are incorporated with extensive quotations from the authentic Gospels regarding the teachings of Jesus. The book follows the general lines of the Gospels with frequent excursions into theosophic doctrines wholly foreign to the spirit and purpose of our Lord. The author frequently betrays his lack of historical knowledge and in other ways shows himself to be a man of miscellaneous reading but untrained in ability to discriminate the teachings of Christianity from those of the ethnic faiths of the East. The claim made by the unnamed author of the book that it was transcribed from certain occult records is merely a device to secure some interest in a document which otherwise would be passed by as a religious romance.

My dear Dr. Willett: Permit me to present a few thoughts on Luke 6:30. Jesus does not say, Give to every one that for which he asks. He says, Give, but does not say what. Jesus said, "Every one that asketh receiveth," but he does not say that every one receiveth what he asks for. If a man asks for a stone thinking it is a loaf, or if he asks for a serpent thinking it is a horse, God will not give him the stone or the serpent, but he will give him a good gift. Giving will always follow the asking but not always, indeed not often in the terms of the asking. The teaching that some prayers are answered is most pernicious. Every prayer, every longing of the soul is heeded and answered by our Father. Nowhere does Jesus promise that God will give what men ask for. The passages that are thought to teach that are misunderstood. So then every one that asks us should receive, not always what he asks for, but a good gift. As we learn more how our Father gives, we shall know better how to give good gifts. True, the individual cannot always give the right gift to the asker; but if society were Christian it could and would give good gifts, yes, spiritual gifts to every one asking. These thoughts suggested by your comment in the last Century are submitted for your consideration. Fraternally,

H. C. Garvin.

Eldon, Mo., March 12.



The Greeting

I.

The sky is warm, and bright, and clear!
Oh what a balmy day!
The birdie swings on high and sings!
Oh what does birdie say?
"Come out, dear children, one and all!"
For see! The woods are gay!
Come out, dear children, great and small!
Come out, come out, and play!"

II.

The snows have melted in the night,
The cold, rough days are done;
The bursting buds are full of life,
And promise; every one!
The winds held conference in the night,
Appointing early dew
To softly call each flower by name,
Assigning each its hue.
Till dainty spring, dear lovely spring
Lauged gayly: "That will do!
For every color decks the woods,
From crimson, pink, to blue."

III.

So drop your spelling book and slate!
For lessons, now, can wait.
And run and greet dear early spring,
Before it is too late!
She hastened to thee, in the night,
At melting of the snow.
So run and greet her, one and all!
For she will quickly go!

IV.

For ere you know, hot summer comes,
And hides away dear spring;
And tucks her in a June-bud's heart,
And under robin's wing.
Till on the first hot summer's day,
When all is soft and clear,
She flits away on summer's breath,
To leave us for a year.
So drop your studies, one and all,
This happy, happy day!
And run and greet dear early spring,
Before she slips away!

Ophelia M. Tracy.

A Friendly Hand

EDGAR WHITE, MACON, MO.

When necessity drives who can choose? It was hard lines that drove Dan Harricote, evangelist, writer and church organizer, to seek a position as under accountant at \$10 per week. But he needed the money for his little family and would have taken the job had it been to lift boxes and roll barrels in a warehouse.

A few years back he had been ambitious, this man who was young but with a face that carried the trouble marks of age. In his home town he was regarded as successful. The people had read his work in the magazines, and had denominated him famous. When a man once broke into the publishers' good graces, as they saw it, there need be no further worry about such dross things as money. So Harricote himself thought—once. The truth came later. The winter had been hard, and he had worked hard,

but luck was, it seemed, dead set against him. Under the bitter press of the exigency his work was not measuring up to the standard, and the keen editors saw it. But their duty was inexorable. Then a number who owed him money defaulted payment. The camel's back broke under the load. He had missed his calling. A fair trial had shown that. He would be a hewer of wood and a drawer of water; begin at the bottom of something else and work up. It was with something of a sob that he reached this determination. It was like walking on the ambition of a life-time. He had hoped—Ah! with a strength of faith he dared not consider—that it was his mission to deliver a message. By the candle's glow, night after night, he had wrought under that belief. And she, his young wife, with the tender light in her soft blue eyes, had lent the powerful aid of her faith in him—the one woman of the world he wanted to be proud of him. What would she say when he came home that night and told her he had sought a job of figuring—and was glad to get it? Would she turn her head and cry? That she would be loyal, whatever he did, he knew. But he dreaded lest he shatter her ambition for him. He didn't want her to feel pity for the wreck of his hopes. It would mean the knell of confidence in his capacity to provide.

As he thought it over he saw this was the most terrible thing about the situation. But what could he do? She had to have bread and clothes. Likewise the little ones. It was no time, with the winter winds moan-

ing across the bleak earth, to be too fastidious about what he did.

As he hurried through the storm-swept streets afoot to save carfare he dimly realized that the Irishman digging a trench to repair a bursted pipe was looking at him with interest. He nodded, and was passing on, but the Irishman had something to say and he stopped.

"Thot was a foine piece, Misther Harricote, in th' Starlight magazine—a mighty foine piece."

"Thank you, Jim," said Harricote, recalling in an instant the "piece" to which he referred, "I'm glad you like it."

"Oi didna know ye wuz such a foine writher," said "Jim;" "me daughter Mary, th' lame one, run across it last night, an' she be afther readin' it to me. She said only a good mon could write thataway, an' Mary—she knows."

Harricote expressed his thanks again to his Irish friend, and went on. Somehow the wind didn't cut so fiercely after that, and there was a sudden feeling of content. This testimony from the hut of the lowly was too significant to be regarded lightly. Cultured friends might praise the literary excellence of his work, and compliment his style. And yet he might be a failure. But that lame Irish girl, an invalid for years—she knew! There must be something there to evoke such appreciation. He wondered why no editor had ever thought it worth while to discuss the healing qualities of his work. Had they done so he might have been encouraged to strive for higher results. He couldn't recall

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

The Dusty Feet

"The Dusty Feet! The Dusty Feet!" This is what the boys and girls used to cry when the traveling merchants came to town. For in those days people didn't have stores with windows full of pretty things to see. But in the autumn time when "the frost was on the pumpkin and the fodder in the shock" it was fair time, and here came the merchants with boots and buckles and trinkets and toys, bringing them to the fair. Now they didn't have railroads and automobiles in those days either, and so the merchants came on horseback and on foot, tired and dusty from the road. Hence it was that the people called them "Dusty Feet."

And people will give names to you and me to suit our looks too. That is why some folks are called, "good fellows," "Merry Sunshine," and "Sunny Jim," while others are called, "Cross Patch," "Sleepy Head," and "Know Nothing." We must watch out for dusty faces and dusty feet, or people

will begin to call us, "Tousled Haired Tommy," or "Dirty Face Dickey," or "Rag Tag Ruthie." That is one reason why tramps all have nick-names. They do not use soap. And when people meet us and say, "Good morning, have you used Pear's Soap?" they may be just saying in a polite way, "Your face doesn't look quite clean to me."

If we do not want the wrong kind of names we must have a clean face and body. And if we do want the right kind of names we must have a clean heart. But to have clean hearts we must say our prayers. "Cleanliness is next to Godliness." Let us, you and I, say that we will have them both. Then no one will have to ask us if we have used soap. Our faces and hands will show it in their fresh clean look. And no one will have to ask us if we have said our prayers. For it will shine out of our eyes, and our faces will have the look that Stephen's wore when "all those that sat in the council fastening their eyes upon him saw his face as if it had been the face of an angel."

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one who had written him a kindly letter about the probable effect of his offerings. They had either taken and paid for them without remark, or returned them to him. How was he to know whether he was succeeding or failing? The observation of the invalid Mary was the first that had reached him from an absolutely unbiased source. It looked like an admonition to keep on. She couldn't be mistaken. Her judgment was unassailable on the point really worth considering. He had helped her and he knew the world had many such unfortunates as she. But it was safer to take the "figuring job"—that was sure. Writing was only a game after all, and you could never tell. Provisions cost real money, and the house-owner had no confidence in a "literary gent" with great expectations. Ah!—here was the big factory where he was to call at nine. By the clock on a tower he saw that he was fifteen minutes ahead of that hour.

"Only a good man could write that away."

That's what Mary said, and she wouldn't have said it unless she knew.

"Here's yer mornin' Telegram!"

A muffled-up lad with laden arm made the announcement as he shuffled along the snowy street.

"The Morning Telegram!" His eyes travelled to the corner of the block where stood the great steel structure which was the home of the paper.

"Only a good man could write that away."

The insistent voice repeated the words over and over. He wasn't quite due at the factory. It wouldn't take but a few minutes, and he would be no worse if he lost.

"Just at present every department is full," said the managing editor of the *Telegram*, not unkindly, "and we have a world of applications ahead." Then he added, with a friendly smile: "Never saw so many people anxious to break into literature."

"Perhaps you wouldn't mind listing me as an applicant, and I can wait my turn with the balance," suggested the caller.

"Of course, glad to do it," said the editor, pulling some paper toward him.

"Daniel Harricote."

"What?"

Harricote repeated his name.

"Did you write that sketch about 'The Children of the Poor' in the 'Starlight' of December?"

"Yes, sir."

"Here, sit down a minute, Mr. Harricote."

The editor went quickly through the private door, and was gone something like fifteen minutes. When he returned he was accompanied by a tall, fine-looking old gentleman whom he introduced as the proprietor of the paper.

"Mr. Harricote," said the editor, "I'm very glad you called. We've been considering a literary department on the *Telegram* for some time, and we're inclined to think you're the man to take charge of it. The duty will be to pass upon literary contributions, to get up two or three of your own each week and to pass upon the better quality of books submitted for review. You see, the position will be important and keep you very busy. The salary on the start will be \$30 a week, with the assurance that it will be speedily raised if you prove to be the man I think you are. As to instructions about your work, I will simply say that we approve your philosophy as expressed in 'The Children of the Poor.'"

In a thatched cottage down the river bluff a brawny Irishman, his stout wife and lame daughter were gazing with delighted eyes upon the revealment of divers packages and boxes just left by the expressman. There were beautiful hothouse flowers, some dainty handkerchiefs and scarfs for Mary, warm

gloves, shirts and socks for Jim and bright, serviceable dress goods, aprons and waists for "Mrs. Jim."

Mary's bright eyes danced with excited pleasure as she hobbled about the table examining the treasures.

"Ain't they good," she said, holding up the card that came with the presents, "but I wonder how they happened to think of us?"

"Whin Oi told 'im wat yez said about his sthory," explained Jim, "he smiled loike a mon does whin yez holds out a frien'y hand.—The Advance.

Woman Suffrage Victory in Chicago

Woman suffragists of Chicago are rejoicing because of the great victory which they won in the charter convention Saturday, March 13. The convention, after a short debate, by a vote of 20 to 12, adopted the plank which provides for municipal woman suffrage. The question now goes to the State Legislature, and the suffragists will maintain a lobby at Springfield and go to the capital from Chicago and other parts of the state in full force when a hearing is granted on the measure. This municipal suffrage campaign has been admirably conducted, and has been of immense educational value. It has been supported by women representing the best thought of the city, prominent among whom are Jane Addams, Mrs. Charles Henrotin, Mrs. Catharine Waugh McCulloch and Mrs. Ella S. Stewart. Mrs. Stewart is the president of the Illinois Equal Suffrage Association, an officer in the National American Woman Suffrage Association and the treasurer of the Woman's Municipal Campaign Committee. It is she who has raised the funds to carry on this work. Mrs. Stewart was also the most influential factor in the organization of the Men's League for Woman suffrage recently launched in Chicago and officiated by some of the best known political reformers in the city. She is the wife of Oliver W. Stewart and with her husband, a member of the Hyde Park church of Disciples.

The Best Way to Do Work That Is Drudgery

Stewart Edward White has an interesting trick of weaving into his stories little moral lessons that "grown-ups" as well as boys would do well to profit by. No better instance of this is the following incident which is included in his story of "The Marshes" published in the American Magazine for April:

"Mr. Kincaid laid aside his gun and picked up the punt-pole.

"Mustn't shoot much after sundown," he told Bobby; "if we do, there won't be any here in the morning. Nothing drives the duck off the marshes quicker than evening shooting."

"He pushed the duck-boat out into the open. Instantly the weight of the wind became evident. Although on the lee side of the pond, the light boat drifted forward rapidly, and Bobby had to snatch suddenly for his cap. Mr. Kincaid snubbed her at the edge of the flock of decoys.

"Pick 'em up," said he. "You'll have to do it, while I hold the boat."

"Bobby lifted the nearest decoy out of the water, and, under direction, wound the anchor-line around its neck, and stowed it away. This was easy. Also the next and the next."

"But by the time he had lifted the tenth he had discovered a number of things: that a wooden decoy is heavy to lift at arm's length over the gunwale; that it brings with it considerable water; that the anchor-lines carry with them a surprisingly greater quantity of water; that the water is very cold; that said cold water causes the flesh to puff

up, the hands to turn numb, and the fingers to ache. This was disagreeable; and Bobby had not been in the habit of continuing to do things after they had become disagreeable.

"My! but this is awful cold work," said he. "Mr. Kincaid looked at him.

"You aren't going to quit, are you?" he asked.

Bobby had not thought of it with this definiteness.

"When the issue was thus squarely presented to him, his replay, of course, was in the negative. But the night got darker and darker; the decoys heavier and heavier; the water colder and colder. Little by little the glory of the day was draining away. Mr. Kincaid, leaning strongly against the punt-pole, watched him for some time in silence.

"Pretty hard work?" he inquired at last.

"Yes, sir," said Bobby miserably.

"Why is it hard?"

Bobby looked up in surprise.

"Because the water is so cold, and the decoys are hard to lift over the edge," he answered presently.

"No, it's not that," said Mr. Kincaid. "It's because you're thinking about how many more there are to do."

Bobby stopped work in the interest of this idea.

"If you're going to be a hunter—or anything else," went on Mr. Kincaid after a moment, "you're going to have lots of cold work, and hard work, and disagreeable work to do—things that you can't finish in a minute, either, but that may last all day—or all the week. And you'll have to do it. If you get to thinking of how long it's going to take, you'll find that you will have a tough time, and that probably it won't be done very well, either. Don't think of how much there is still to do; think of how much you have done. Then it'll surprise you how soon it will be finished."

In Memoriam

A radiant seraph is the angel Death,
And yet to mortal vision he denies
The glory of his presence. Oft-times sighs
The weary heart to feel his soothing breath,
But this he must withhold.

Yet his immortal grace we sometimes feel
When wistful gazing o'er the sunlit snows;
Or charmed no more by summer's dewy rose,
A calm celestial o'er the pulses steal,
And passions cease to thrill.

In moments when the spirits searching gaze,
Shall turn to read its own beatitudes;
Forsakes the paths of anxious multitudes,
And in the silence, penetrates the maze,
That vails the love of God.

Then on the soul is poured the vision bright
Of Christ asleep in Joseph's sculptured tomb,
And yon bright seraph in the transcent gloom
Unbinds his earments in the waxing light
Of love's victorious morn.

Ah! then the angel comes with touch of balm,
And to our eyes doth give immortal sight;
Yet vails his presence in the effulgent light,
That beams from realms of celestial calm,
Those mansions of the blest.

And oftentimes to the couch of mortal pain,
He will reveal the secret of his peace;
"I am content for days on earth to cease,"
And so the weary soul turns home again,
Rejoicing in his grace.

Dear angel, strong in mystery and power,
No fear of thee the spirit doth oppress,
For love hath taught us evermore to bless
Thy matchless beauty, and the mystic hour
When thou shalt call us home.

—Katherine M. Peirce.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XI.

Maud Barrington's Promise.

Daylight had barely broken across the prairie when, floundering through a foot of dusty snow, Winston reached the Grange. He was aching from fatigue and cold, and the deerskin jacket stood out from his numb body stiff with frost, when, leaning heavily on a table, he awaited Colonel Barrington. The latter, on entering, stared at him, and then flung open a cupboard and placed food before him.

"Eat before you talk. You look half-dead," he said.

Winston shook his head. "Perhaps you had better hear me first."

Then he fixed his eyes upon his host as he told his story. Barrington stood very straight watching his visitor, but his face was drawn, for the resolution which supported him through the day was less noticeable in the early morning, and it was evident now at least that he was an old man carrying a heavy load of anxiety. Still, as the story proceeded, a little blood crept into his cheeks, while Winston guessed that he found it difficult to retain his grim immobility.

"I am to understand that an attempt to reach the Grange through the snow would have been perilous?" he said.

"Yes," said Winston quietly.

The older man stood very still regarding him intently, until he said, "I don't mind admitting that it was distinctly regrettable!"

Winston stopped him with a gesture. "It was at least unavoidable sir. The team would not face the snow, and no one could have reached the Grange alive."

"No doubt you did your best—and, as a connection of the family, I am glad it was you. Still—and there are cases in which it is desirable to speak plainly—the affair, which you will, of course, dismiss from your recollection, is to be considered closed now."

Winston smiled, and a trace of irony he could not repress was just discernible in his voice. "I scarcely think that was necessary, sir. It is, of course, sufficient for me to have rendered a small service to the distinguished family which has given me an opportunity of proving my right to recognition, and neither you, nor Miss Barrington, need have any apprehension that I will presume upon it!"

Barrington wheeled round. "You have the Courthorne temper, at least, and perhaps I deserved this display of it. You acted with commendable discretion in coming straight to me—and the astonishment I got drove the other aspect of the question out of my head. If it hadn't been for you, my niece would have frozen."

"I'm afraid I spoke unguardedly, sir, but I am very tired. Still, if you will wait a few minutes, I will get the horses out without troubling the hired man."

Barrington made a little gesture of comprehension, and then shook his head. "You are fit for nothing further, and need rest and sleep."

"You will want somebody, sir," said Winston. "The snow is very loose and deep."

He went out, and Barrington, who looked after him with a curious expression in his face, nodded twice as if in approval. Twenty minutes later, he took his place in the sleigh that slid away from the Grange, which lay a league behind it when the sunrise flamed across the prairie. The wind had gone, and

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there was only a pitiless brightness and a devastating cold, while the snow lay blown in wisps, dried dusty and fine as flower by the frost. It had no cohesion, the runners sank in it, and Winston was almost waist-deep when he dragged the floundering team through the drifts. A day had passed since he had eaten anything worth mention, but he held on with an endurance which his companion, who was incapable of rendering him assistance, wondered at. There were bits of deep snow the almost buried sleigh must be dragged through, and tracts from which the wind had swept the dust covering, leaving bare the grasses the runners would not slide over, where the team came to a standstill, and could scarcely be urged to continue the struggle.

At last, however, the loghouse rose, a lonely mound of whiteness, out of the prairie, and Winston drew in a deep breath of contentment when a dusky figure appeared for a moment in the doorway. His weariness seemed to fall from him, and once more his companion wondered at the tirelessness of the man, as floundering on foot beside them he urged the team through the powdery drifts beneath the big birch bluff. Winston did not go in, however, when they reached the house, and when, five minutes later, Maud Barrington came out, she saw him leaning with a drawn face very wearily against the sleigh. He straightened himself suddenly at the sight of her, but she had sufficient, and her heart softened towards him. Whatever the man's history had been he had borne a good deal for her.

The return journey was even more arduous, and now and then Maud Barrington felt a curious throb of pity for the worn-out man, who during most of it walked beside the team; but it was accomplished at last, and she contrived means of thanking him alone when they reached the Grange.

Winston shook his head, and then smiled a little. "It isn't nice to make a bargain," he said. "Still, it is less pleasant now and then to feel under an obligation, though there is no reason why you should."

Maud Barrington was not altogether pleased, but she could not bind herself to facts, and it was plain that there was an obligation. "I am afraid I cannot quite believe that, but I do not see what you are leading to."

Winston's eyes twinkled. "Well," he said reflectively, "I don't want you to fancy that last night commits you to any line of conduct in regard to me. I only asked for a truce, you see."

Maud Barrington was a trifle nettled. "Yes?" she said.

"Then, I want to show you how you can discharge any trifling obligation you may fancy you may owe me, which of course would be more pleasant to you. Do not allow your uncle to sell any wheat forward for you, and persuade him to sow every acre that belongs to you this spring."

"But however would this benefit you?" asked the girl.

Winston laughed. "I have a fancy that I can straighten up things at Silverdale, if I can get my way. It would please me, and I believe they want it. Of course a desire to improve anything appears curious in me!"

Maud Barrington was relieved of the necessity of answering, for the Colonel came

up just then, but, moved by some sudden impulse, she nodded as if in agreement.

It was afternoon when she awakened from a refreshing sleep, and descending to the room set apart for herself and her aunt, sat thoughtfully still a while in a chair beside the stove. Then, stretching out her hand, she took up a little case of photographs and slipped out one of them. It was a portrait of a boy and a pony, but there was a significance in the fact that she knew just where to find it. The picture was a good one, and once more Maud Barrington noticed the arrogance, which did not, however, seem out of place there in the lad's face. It was also a comely face, but there was a hint of sensuality in it that marred its beauty. Then with a growing perplexity she compared it with that of the weary man who had plodded beside the team. Winston was not arrogant, but resolute, and there was no stamp of indulgence in his face. Indeed, the girl had from the beginning recognized the virility in it that was tinged with asceticism and sprang from a simple strenuous life of toil in the wind and sun.

Just then there was a rustle of fabric, and she laid down the photograph a moment too late, as her aunt came in. As it happened, the elder lady's eyes rested on the picture, and a faint flush of annoyance crept into the face of the girl. It was scarcely perceptible, but Miss Barrington saw it, and though she felt tempted, did not smile.

"I did not know you were down," she said. "Lance is still asleep. He seemed very tired."

"Yes," said the girl. "That is very probable. He left the railroad before daylight, and had driven round to several farms before he came to Macdonald's, and he was very considerate. He made me take all the furs, and, I fancy, walked up and down all night long, with nothing on but his indoor clothing, though the wind went through the building, and one could scarcely keep alive a few feet from the stove."

Again the faint flicker of color crept into the girl's cheek, and the eyes that were keen as well as gentle noticed it.

"I think you owe him a good deal," said Miss Barrington.

"Yes," said her niece, with a little laugh which appeared to imply a trace of resentment. "I believe I do, but he seemed unusually anxious to relieve me of that impression. He was also good enough to hint that nothing he might have done need prevent me being—the right word is a trifle too difficult to find—but I fancy he meant unpleasant to him if I wished it."

There was a little twinkle in Miss Barrington's eyes. "Are you not a trifle hard to please, my dear? Now, if he had attempted to insist on a claim to your gratitude you would have resented it."

"Of course," said the girl reflectively. "Still, it is annoying to be debarred from offering it. There are times, aunt, when I can't help wishing that Lance Courthorne had never come to Silverdale. There are men who leave nothing just as they found it, and whom one can't ignore."

Miss Barrington shook her head. "I fancy you are wrong. He has offended, after all!"

She was pleased to see her niece's face relax into a smile that expressed unconcern. "We are all exacting now and then," said the girl. "Still, he made me promise to give him a fair

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trial, which was not flattering, because it suggested that I had been unnecessarily harsh, and then hinted this morning that he had no intention of holding me to it. It really was not gratifying to find he held the concession he asked for of so small account. You are, however, as easily swayed by trifles as I am, because Lance can do no wrong since he kissed your hand."

"I really think I liked him the better for it," said the little silver-haired lady. "The respect was not assumed, but wholly genuine, you see, and whether I was entitled to it or not, it was a good deal in Lance's favor that he should offer it to me. There must be some good in the man who can be moved to reverence anything, even if he is mistaken."

"No man with any sense could help adoring you," said Maud Barrington. "Still, I wonder why you believe I was wrong in wishing he had not come to Silverdale!"

Miss Barrington looked thoughtful. "I will tell you, my dear. There are few better men than my brother, but his thoughts and the traditions he is bound by, are those of fifty years ago, while the restless life of the prairie is a thing of to-day. We have fallen too far behind it at Silverdale, and a crisis is coming that none of us are prepared for. Even Dane is scarcely fitted to help my brother to face it, and the rest are either over-fond of their pleasure or untrained boys. Brave lads they are, but none of them have been taught that it is only by mental strain, or the ceaseless toil of the body, the man without an inheritance can win himself a competence now. This is why they want a leader who has known hardship and hunger, instead of ease, and won what he holds with his own hand in place of having it given him."

"You fancy we could find one in such a man as Lance has been?"

Miss Barrington looked grave. "I believe the prodigal was afterwards a better as well as a wiser man than the one who stayed at home, and I am not quite sure that Lance's history is so nearly like that of the son in the parable as we have believed it to be. A have looked for it."

The eyes of the two women met, and, although nothing more was said, each realized that the other was perplexed by the same question, while the girl was astonished to find her vague suspicions shared. While they sat silent, Colonel Barrington came in.

"I am glad to see you looking so much better, Maud," he said, with a trace of embarrassment. "Courthorne is still resting. Now, I can't help feeling that we have been a trifle more distant than was needful with him. The man has really behaved very discreetly. I mean in everything."

This was a great admission, and Miss Barrington smiled. "Did it hurt you very much to tell us that?" she asked.

The Colonel laughed. "I know what you mean, and if you put me on my mettle, I'll retract. After all, it was no great credit to him, because blood will tell, and he is, of course, a Courthorne."

Almost without her intention, Maud Barrington's eyes wandered towards the photograph, and then looking up she met those of her aunt, and once more saw the thought that troubled her in them.

"The Courtaurne blood is responsible for a good deal more than discretion," said Mrs. Barrington, who went out quietly.

Her brother appeared a trifle perplexed. "Now, I fancied your aunt had taken him under her wing, and when I was about to suggest that, considering the connection between the families, we might ask him over to dinner occasionally, she goes away," he said.

The girl looked down a moment, for realizing that her uncle recognized the obligation he was under to the man he did not like, she remembered that she herself owed him considerably more, and he had asked for some-

thing in return. It was not altogether easy to grant, but she had tacitly pledged herself, and turning suddenly she laid a hand on Barrington's arm.

"Of course, but I want to talk of something else just now," she said. "You know I have very seldom asked you questions about my affairs, but I wish to take a little practical interest in them this year."

"Yes?" said Barrington, with a smile. "Well, I am at your service, my dear, and quite ready to account for my stewardship. You are no longer my ward, except by your own wishes."

"I am still your niece," said the girl, patting his arm. "Now, there is, of course, nobody who could manage the farming better than you do, but I would like to raise a large crop of wheat this season."

"It wouldn't pay," and the Colonel grew suddenly grave. Very few men in the district are going to sow all their holding. Wheat is steadily going down."

"Then if nobody sows there will be very little, and shouldn't that put up the prices?"

Barrington's eyes twinkled. "Who has been teaching you commercial economy? You are too pretty to understand such things, and the argument is fallacious, because the wheat is consumed in Europe; and even if we have not much to offer, they can get plenty from California, Chile, India, and Australia.

"Oh, yes—and Russia," said the girl. "Still, you see, the big mills in Winnipeg and Minneapolis depend upon the prairie. They couldn't very well bring wheat in from Australia."

Barrington was still smiling with his eyes, but his lips were set. "A little knowledge is dangerous, my dear, and if you could understand me better, I could show you where you were wrong. As it is I can only tell you that I have decided to sell wheat forward and plow very little."

"But that was a policy you condemned with your usual vigor. You really know you did."

"My dear," said the Colonel, with a little impatient gesture, "one can never argue with a lady. You see—circumstances alter cases considerably."

He nodded with an air of wisdom as though that decided it, but the girl persisted. "Uncle," she said, drawing closer to him with little gracefulness, "I want you to let me have my own way just for once, and if I am wrong, I will never do anything you do not approve of again. After all, it is a very little thing, and you would like to please me."

"It is a trifle that is likely to cost you a good deal of money," said the Colonel dryly.

"I think I could afford it, and you could not refuse me."

"As I am only your uncle, and no longer a trustee, I could not," said Barrington. "Still, you would not act against my wishes?"

His eyes were gentle, unusually so, for he was not as a rule very patient when any one questioned his will, but there was a reproach in them that hurt the girl. Still, because she had promised, she persisted.

"No," she said. "That is why it would be ever so much nicer if you would just think as I did."

Barrington looked at her steadily. "If you insist, I can at least hope for the best," he said, with a gravity that brought a faint color to the listener's cheek.

It was next day when Winston took his leave, and Maud Barrington stood beside him, as he put on his driving furs.

"You told me there was something you wished me to do, and, though it was difficult, it is done," she said. "My holding will be sown with wheat this spring."

Winston turned his head aside a moment, and apparently found it needful to fumble at the fastenings of the furs, while there was a

"Then," he said, with a little smile, "we are quits. That cancels any little obligation which may have existed."

He had gone in another minute, and Maud Barrington turned back into the stove-warmed room very quietly. Her lips were, however, somewhat closely set.

(To be continued.)

Summary of Anti-Saloon Work in Congress

The general growth of temperance sentiment and the increasing strength of the State Anti-Saloon League organizations made the recent short session of Congress most fruitful. In addition to certain measures originally promoted by the Anti-Saloon League, such as prohibition of the canteen in Soldiers' Homes and the appropriation (increased this year) for the enforcement of liquor laws among the Indians, which went through this time without special effort, the Legislative Department of the National Anti-Saloon League reports the following specific things, showing the enactment of one important measure, the defeat of one highly dangerous bill and much valuable general preparation for the future:

1. The selection of Hon. James M. Miller of Kansas as the new congressional leader of the Anti-Saloon forces.

2. The reorganization of Anti-Saloon League affairs in the District of Columbia so that the National League directly represents the churches of the District, thereby practically assuring legislation for the District next time.

3. The defeat of the bill for a commission to investigate the liquor traffic, which, while ostensibly a temperance measure was to be used by the liquor interests as an excuse for delaying further temperance legislation in Congress and the various states until the commission reported.

4. The incorporation into the Penal Code of the United States of an inter-state liquor shipment amendment which prohibits C. O. D. shipments and delivery to fictitious consignees, and requires packages of liquor to be so branded as to show the contents, which is a marked step in advance and recognizes the principle that the federal government should use its power to help the states in the enforcement of their own laws.

5. Finally, the preparation and introduction of the League's own inter-state shipment bill which prohibits shipments from outside the state where such shipments cannot legally be made from a point within the state thereby obviating constitutional objections.

William H. Anderson,
Acting Legislative Superintendent,
Anti-Saloon League of America.
Washington, D. C., March 5, 1909.

Lincoln

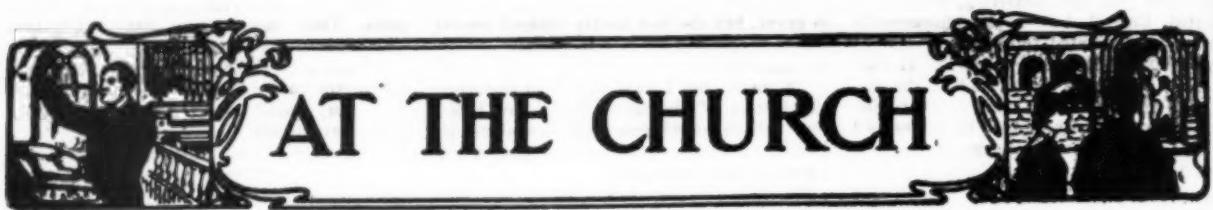
John Vance Cheney in the Atlantic.

Earth held to him. The rough-hewn form,
Looming through that unnatural storm,
Hinted the rude, mixed mould
Ere chaos loosed her hold;

A lone, wind-beaten hilltop tree,
His that pathetic majesty;
Forlorn even in his mirth,
His roots deep in the earth.

Earth's he yet. When from the hill
The warm gold flows, and hollows fill,
The sunlight shines his fame,
The winds blaze Lincoln's name.

Ay, Earth's he is; not hers alone.
Blood of our blood, bone of our bone,
Love folded him to rest
Upon a people's breast.



Sunday School Lesson

By Herbert L. Willett

The New Capital and the New Name*

Christianity had three capitals during the first century of its history. The first was Jerusalem, where the Jewish phase of the gospel was proclaimed; the second was Antioch, where the problem of the admission of Gentiles to the church was faced in its first application to church life; and the third was Ephesus, where the broader problems of world evangelism occupied the attention of the apostles Paul and John in the closing period of the first century. Three apostles are directly identified with these two capitals of early Christianity: Peter with Jerusalem, Paul with Antioch, and John with Ephesus. In a very true sense, therefore, Antioch was the second strategic point in the progress of the Christian faith, and its relation to the work of the Apostle Paul as a base of supplies and a point of departure renders it deeply interesting to the student of Christian origins.

Antioch.

Antioch was situated on the river Orontes, about one hundred and twenty stadia from the Mediterranean. It was founded by Seleucus Nikator, one of Alexander's generals, at the breaking up of the Macedonian Empire about 330 B. C. It was an important political and military center in the apostolic age and was the recipient of important favors both from its own kings of Syria and from those of Jerusalem. Herod the Great made important contributions to its beauty to secure the favor of its citizens. Josephus described its wealth and importance with enthusiasm, and readers of "Ben Hur" will remember the description of the city and the neighboring Grove of Daphne.

The Refugees.

The persecution of disciples in Jerusalem during the period previous to Saul's conversion had scattered the friends of Jesus in all directions. Many of them had gone northward, and their residence in the Phenician cities, Tyre and Sidon, and in Cyprus, and even as far as Antioch, had resulted in the establishing of churches in these cities. As has been noticed hitherto, these unofficial evangelists felt a natural hesitance in preaching to any but their Jewish brethren. But presently this sense of reserve was forgotten in the passion of the missionary spirit and they openly preached the gospel to the Greeks, as well as to Hellenists or Jews of the dispersion and to their own countrymen. Whether this change of policy took place before or after Peter's admission of the Gentiles at Cesarea, we do not know. It was probably in harmony with the broadening spirit of the community of believers in the face of such wonderful opportunities.

Delegate From Jerusalem.

When news came to the leaders of the

* International Sunday-school lesson for April 25, 1909. The Gospel at Antioch, Acts 11:19-30. Golden Text: "The disciples were called Christians first in Antioch." Acts 11:26. Memory Verses 22, 23.

church in Jerusalem that a group of disciples had been formed in Antioch, they felt it wise to send a delegation to report upon the character of the work and its prospects. This had been done already in the care of the Samaritan evangel of Philip (Acts 8). On that occasion Peter and John were the delegates; now Barnabas was sent, a man who was highly esteemed as a member of the Jerusalem church. He was a native of the Island of Cyprus, who had distinguished himself not only by his piety and activity, but also by his gifts to the cause (Acts 5.) This good man came to Antioch and looked over the field. He found that the situation was most promising and conditions were in every way satisfactory thus far. Jews and Gentiles lived on terms of perfect equality in this church, the first instance of such a condition. His own influence upon the new church was salutary, and though there were men of gifts in the congregation, Barnabas was recognized as leader in its work.

Need of a New Leader.

However, he was not wholly satisfied with the work that was being done. It seemed to him that wider possibilities lay before the young church. What was needed was the kind of leadership which could organize an aggressive campaign not only for Antioch itself, but for that great Gentile world of which it was in some sense a representative. No such leader was at hand. It might have seemed natural for Barnabas to think of Peter, who had already been so active and prominent in the first years of the faith. Peter's consecration and courage could not be questioned. Was he not the appropriate man for this new phase of the work? Perhaps the very fact that his falling toward the Gentiles in the case of Cornelius had brought him somewhat under suspicion at Jerusalem would have been the very reason why he could fulfil the duties of this new task with greater success. Probably human judgment and experience alone had influenced Barnabas, this would have been his decision.

Barnabas and Saul.

But such was not the case. There was another man who impressed him as the very one needed for the new occasion. Some seven or eight years before he had met the young Tarsan named Saul, whose recent change from radical and persecuting Judaism to fellowship with the disciples was one of the astonishing incidents in the history of the Jerusalem church. Barnabas had greatly admired this young man and had in a way stood sponsor for him when he was under suspicion in the thought of the Christian leaders in the holy city. Indeed he had saved his life on that occasion by sending him forth to Tarsus when a plot was made against him. Surely such a man would be the very one for the new occasion! Barnabas lost no time in making the journey around the northeastern point of the Mediterranean Sea to the province of Cilicia where Saul lived.

Silent Years.

Those years since Saul left Jerusalem are silent years in the history of his life. How

much we should give to know what tasks had engaged his attention! To us it seems that they must have been only years of preparation and waiting for the great ministry to which he was to devote himself. Yet to him they may have seemed the fulfilment of this ministry, and perhaps he had no anticipation of further work than that which had already fallen to his hands. That he had used these years in evangelistic service seems to be clear from the fact that Barnabas did not find him at once. At least the phrase "When he had found him," is suggestive of a search through the regions about Tarsus. Moreover, when Paul and Silas set out from Antioch on the second missionary journey, we are told (Acts 15:41) that they went through Syria and Cilicia "confirming the churches." Who planted those churches in Cilicia? Probably no other than Saul himself in these unrecorded years since he and Barnabas parted.

The New Name.

When Barnabas had found Saul he easily persuaded him to return with him to Antioch. From the city of Tarsus, which plays so interesting a part in the history of antiquity and which is now the scene of a most interesting missionary enterprise in which missionaries are being trained for the entire region, he came to Antioch on the Orontes, where a year and more was spent in delightful and successful Christian work. The new leader was adapted in every way to his task. Barnabas was free to remain as his companion, and the results of their combined labors were inspiring. So notable had become the new community that it was the occasion of public remark on the streets of Antioch, and here were first heard that name "Christian" destined to become the most precious in the annals of religion. It seems not to have been adopted by the disciples themselves, but to have been hurled at them, perhaps in ridicule of their constant use of the name of their Master, the Messiah of Jewish hopes, the anointed of God, the Christ of history. The term "Christian" is used but three times in the New Testament. It seems not to have been the common name employed by the believers themselves, who spoke of each other familiarly as brethren, disciples, saints. But it is the great name which has survived as thoroughly descriptive of all who follow the Christ. The other New Testament references to it are Acts 26:28, where Agrippa laughingly says to Paul: "You would like to persuade me to be a Christian off-hand," and I Peter 4:16, where the ill-repute of the name and the persecution to which it almost invariably led are regarded as proofs of loyal character in the believer who bears it.

Relief Brought to Jerusalem.

Soon afterward it became evident that the church in Jerusalem was in trouble. Its members had been frequently persecuted. Many of those who survived had been impoverished by losses, the result both of the disfavor into which they had fallen and perhaps of their experiments with a common fund. Famine had fallen upon the region. It seems likely that this is the significance of the statement of Agabus, rather than a world-wide famine, to which there is no reference in the records of the time and which would have left Antioch as great a sufferer as Judea. But the disciples in the Syrian city determined to send relief to their breth-

ren in Palestine and this they did, committing their offerings to the hands of their two most trusted leaders, Barnabas and Saul. These men made their way to Jerusalem and gave to the leaders of the church there the funds that had been gathered. They must have remained there for some time. This visit is not reported by Paul himself in his account of his journeys to Jerusalem (Galatians 1 and 2.) But perhaps he considered it as merely incidental, and it may be that it fell at the very time when he had no chance for conference with Peter who was imprisoned by Herod. The episode is concluded in the last verse of Chapter 12, where

PRAYER MEETING

By Silas Jones

Evangelism Among the Disciples of Christ

Topic April 21. I Cor. 3:5-17.

The Disciples of Christ have made it their aim to commend themselves to the conscience of the world by the manifestation of the truth. The truth which they have felt called to manifest is contained in the holy scriptures. Wherein they have been inconsistent with the teachings of the scriptures they have been untrue to their profession of faith. But they have insisted that intelligence shall be used in the interpretation of scriptures. Their best evangelism is therefore a teaching process. The professional exhorter has never been recognized among them. Exhortation means nothing unless men have first been instructed concerning their duty. Men are bidden to rejoice in that they know God and have a disposition to do his will. It is not true that the Disciples have no use for the emotions in evangelism but they believe that emotion should exhaust itself in very definite actions which have meaning for individual and social righteousness.

Paul and Apollos.

Paul and Apollos had each his own way of testifying to the grace of God. Perhaps Apollos emphasized some things that Paul had not made prominent and said little about other things made emphatic in Paul's preaching. The Corinthians, having no adequate conception of the many-sidedness of the gospel, begin to form themselves into factions. One faction avowed that Paul had taught all the truth and another that Apollos had told everything there was to be known. Paul rebuked them for their folly and urged them to accept all the truth that came to them, whether through him, or Peter, or Apollos, or through nature and experience. His purpose was to bring men to Christ, not to gather about himself a party bearing his name and professing to represent him. Nowadays a church is said to be a one-man church. If it is not misrepresented, it accepts the gospel from one man and refuses to see any truth not preached by him. Many of its members will not come to church except when this man is to preach, and if he happens to be an evangelist they appear for worship once in two or three years. It would be hard to imagine sectarianism of a more hurtful kind than that displayed by these worshippers of the evangelist. If the evangelist delights in their homage, he is no true representative of the evangelism of the Disciples.

The Test of Fire

The evangelist and the church are in the end tested by the character of those who are persuaded by them to confess their faith. Hay and stubble may count at the close of the meeting, but they are not in evidence after a year or two. The fire of experience will reveal what sort of material has been

we are informed that after Barnabas and Saul had finished their embassy, they returned to Antioch taking with them John Mark, the son of Mary of Jerusalem. If, as was hinted in our study of Peter's escape from prison, the prayer meeting recorded in Acts 12 was attended by Saul and Barnabas on the eve of their departure for Antioch, we have a further reason for the vividness of that narrative and the possibility that from the very home where that prayer meeting occurred, their young companion, Mark, who was yet to be the evangelist of the second Gospel, went with them on their homeward way.

The Bible College at Bolenge, Africa

A. F. Hensey.

Some things regarding the mighty church at Bolenge hardly need to be told again. They have become the property of the Christian Church. Whenever one hears of the coming of the Kingdom, he thinks at once of this marvelous church on the banks of the Congo. And when we would remind ourselves of our one great task in the world, we ponder of the burning zeal of that church for the evangelization of the "region beyond."

And to hear the name "Bolenge" is to think of that band of men, who with a burning passion have carried far and near the Gospel out of which this church was born—the Bolenge evangelists. These, too, are no longer to be classed among the unknown. In many homes their names have become household words. In these latter days men speak of Iso Timothy and Lokangi as they speak of Pastor Shi or Joseph Hardy Neesima, and it is almost a confession of ignorance to acknowledge not having heard of crippled Joseph or the silver-tongued Ikoko.

Therefore, when you read the heading of this article, you do not think that such a school is needed because the Bolenge church has no preachers. Bible Colleges may be needed at some places because of the scarcity of preachers, but not so among the palms and orange trees of Bolenge. From the beginning every Christian has been a preacher. Every school child as soon as he confesses the name of Jesus before men, commences to lift Him up before young and old, and more than one old man has learned the way of Life from the lips of his grandchild.

In October of last year we had a remarkable protracted meeting at Bolenge. For four weeks we had two great evangelistic services every day, and no preacher preached twice, nor did we hear one really poor sermon! Can any church in the homeland equal that? And we could have carried on that meeting twice as long with no repetition of preachers, and with only a little poorer grade of preaching.

A Bible College is needed at Bolenge, not so much to produce more preachers, but better preachers. We need more, most assuredly, for the reapers are far too few for that whitening field. And more we will have for that church does not try to live on one missionary sermon a year. It reminds itself about once a week that it has no right to keep for its selfish enjoyment the Life indeed. It prays ever and often that the Holy Spirit may abound in its membership in proportion as it sets apart its best preachers to carry far abroad the gospel. But a training school is an imperative need, because the time has come when we must have a cultured, trained ministry. The present evangelists are pioneers, and they are of the pioneer type. Right royally have they "blazed the way." With a splendid enthusiasm and an almost unparalleled audacity of faith, this uncultured ministry has proclaimed the gospel of the Son of God in hamlet, town and village. Everywhere little bands of Christians have been formed. These must be carefully shepherded and taught. Each one must become a "little Bolenge."

It is in this, the higher are of the ministry, that these pioneer evangelists, unsurpassed in zeal and heroism, must be taught and trained. They are unprepared for their unfinished task. They must be made pastors as well as heralds, shepherds as well as pioneers.

These men have proven themselves worthy of higher things. It is for you, therefore, to give them the opportunity to fit themselves for their God-appointed service.

A Morning Prayer

"O Lord, I pray;
That for this day
I may not swerve
By foot or hand
From thy command,
Not to be served but to serve.

"This, too I pray;
That from this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

"And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love."

—Maltbie Babcock, D. D.

TEACHER TRAINING COURSE

By H. D. C. MacLachlan

PART II. SUNDAY SCHOOL PEDAGOGY.

Lesson XVI. Attention and Interest.

I. ATTENTION DEFINED. Before we can see an object clearly through a telescope we must get it in the field of vision, and work the mechanism until it is focused there. Attention is to the mind what working the telescope is to the eye. It is the power whereby the mind makes and keeps an object or an idea, or a train of thought "FOCAL IN CONSCIOUSNESS." We listen and look attentively; we feel carefully; we think hard. All these are forms of attention. When we try to decipher difficult hand-writing, or to locate a sound, or to name a subtle odor, or to think through a difficult proposition—we are attending to these several things.

II. KINDS OF ATTENTION. Attention is of two sorts—spontaneous and voluntary. (1) SPONTANEOUS ATTENTION is that which the mind accords to an object naturally without any effort of will. It is that which the infant gives to the rattle, the reader to the fascinating book, the sailor to the weather signs, the broker to the market fluctuations. In a less sustained form it is that kind of attention we all give to a sudden sound or a strange experience that challenges our curiosity or irritates our nerves. (2) IN VOLUNTARY ATTENTION the mind holds the object or idea focal by a conscious act of will. It attends to it not as in spontaneous attention instinctively and for its own sake, but deliberately and for ulterior ends. When the student pores over a difficult problem, or the bookkeeper looks for an error, or the child "has to" pay attention to the teacher in school, or when one compels one's thoughts to "follow" a dull sermon—voluntary attention is being exercised.

III. INTEREST. Interest is the mother of attention. It is the welcome accorded by the mind to certain objects or ideas rather than to others. I am interested in a thing when it attracts me—when I like to look at it, hear about it, think about it. When I am not interested in a thing it is because its presence in consciousness is either in different to me or gives me positive pain. The child is interested in the new toy; the boy is interested in base-ball; the scientist in X-rays.

IV. KINDS OF INTEREST. Like attention, interest is of two sorts. (1) IMMEDIATE OR NATURAL INTERESTS are those that nature provides as part of the mental "make-up" of every individual. They are the spring of all other interests and activities. They appear in a regular order and have their periods of ripeness and decay. Thus the infant is interested in its "pacifier," the kindergarten child in simple toys and games; the primary child in dolls, fairy stories and mechanical toys; the boy in boon companions, co-operative games, and stamp collection; the adolescent in ideals of love and heroism, and in sport as such; the adult in the practical things of life, in business, in "hobbies," etc. (2) MEDiate OR ACQUIRED INTEREST is that which does not belong to the thing or idea in itself, but is borrowed by it from some natural interest. The pupil gets interested in a difficult lesson because he wants to win the prize or beat a rival—the interest of means to end; the boy is interested in the "man with the row-boat"—the interest of association; the scholar is interested in a hard lesson because it brings out an old fact in a new light—the interest of recognition. In these cases, the prize, the row-boat, the old fact are the primary interests out of which the acquired interests grow.

V. USE OF INTEREST IN TEACHING.

There can be nothing taught without attention, but attention depends upon interest natural or acquired. Some would identify the two but their real relation is that of cause and effect. Given interest, attention follows. The first duty of the teacher, therefore, is to make the lesson interesting. Where the lesson touches directly some natural interest of the class, the lesson is said to "teach itself." More frequent, however, it has to be MADE INTERESTING. It is then the business of the teacher to develop the lesson out of some natural interest of the class. The natural interest out of which the acquired interest springs is called the POINT OF CONTACT.

VI. ILLUSTRATIONS. Thus in teaching the lesson of Goliath to the primary class, their curiosity will be excited and their attention held by linking the Bible story on to the tales of giants and ogres with which they are already familiar. A lesson for a class of boys on obedience and discipline might very well be begun by speaking of the Saturday afternoon's base-ball or foot-ball game. In the adult class a lesson on Paul's instruction in Ephesians to master and servant could be made interesting at the very outset by relating it to the problem of capital and labor in modern society. Where no other point of contact can be secured, one can always be secured by briefly recapitulating the last day's lesson and making the new one appear as a sequel and development of the old.

VII. ORDER OF INTEREST. The instinctive interests appear as already said, in a regular order. They are nature's periodic "distress signals," indicating what powers of the growing pupil are needing attention at a given time, and what functions of the mind are ripe for use. Prof. James says: "In all pedagogy the great thing is to strike the iron while hot and to serve the waves of the pupil's interest in each succeeding object before its end has come, so that knowledge may be got and a habit of skill acquired—a head-way of interest in short secured on which afterwards the individual may float." The great problem of teaching is, therefore, to discover what interests ripen at what times, and to regulate the mental diet of the pupil accordingly. Every interest should be utilized when it appears, or it will either become abortive or later on break out in its an interest before its time is the sure way to make a "prig" and a nuisance out of an otherwise bright child. This is the bane of all doctrinal catechisms and pietistic lectures and "Elsie books" in the Sunday-schools.

LITERATURE: DuBois', "Point of Contact"; James', "Talks to Teachers"; Gordy's, "The New Psychology"; Fitch's, "Art of Securing Attention"; Gregory's, "Seven Laws of Teaching"; Adams', "A Primer of Teaching."

QUESTIONS: (1) What is "attention"? Illustrate your answer; (2) Distinguish between the two kinds of "attention," giving illustrations of each; (3) What is "interest"? Give illustration; (4) Distinguish between "natural" and "acquired" interest; (5) What is the educational significance of "interest"? (6) How can a lesson be made "interesting"? (7) What is the "point of contact"? (8) Give some illustrations. (9) What is meant by saying that "the instinctive interests appear in a regular order"? (10) What significance has this for (a) the arrangement of a Sunday-school curriculum, and (b) methods of teaching? (11) What danger is there in feeding an "interest" before it is ripe?

Our Best for the Kingdom in America

By W. F. Rothenburger.

The path traveled by our American Christian Missionary Society is as interesting as its plea today is commanding. Along the way are marks which tell of heroic efforts against tremendous odds. The lack of precedent in liberal giving due, for the most part, to a lack of such means as render liberality possible; the newness of the scheme; the difficulties incident to pioneering; these things and many more made the task undertaken a most difficult one. It was an enterprise among us that moved toward its goal, not like a Twentieth Century Limited over a perfectly prepared road bed, but rather, it was like the slow moving of our pioneer fathers over the prairies and through the forests, where obstacles were encountered at every advance.

Happily for us today, the situation is quite changed, and our condition as a people demands greater things for the Home Work. The splendid accomplishments of the past under the most adverse circumstances force upon us a vision of our possibilities under conditions comparatively auspicious. The marked increase of wealth among us has emboldened our leaders to plan widely, and to think in terms commensurate with the age, while a phenomenal growth numerically has caused us to aspire to some thing worthy of our numerical strength. Thus we are face to face with the last opportunity and the last appeal for this great department of our Missionary Propaganda in the first hundred years of our history, and the religious world watches with eagerness to see the faith we shall display in our Primitive program, while God himself waits to see a million and a quarter of his children put forth their greatest efforts in the extension of his kingdom in America.

The Needs of the Field a Challenge.

The needs of the field are such as challenge us to do our best, and if every Disciple were as conscious of the situation in many of our worthy fields as are our secretaries, nothing less than a great offering would be assured on the first Sunday in May. From the State Secretary of Louisiana come the words, "Not only have Alexandra and Ruston been compelled to give up their preachers for lack of funds, but we have been compelled to call in our state evangelist, to the great detriment of the work, for the same reason. We beg you for \$800 that we may put a man in the field to at least strengthen the weak places." Listening again, we hear a representative from Washington saying to the Home Board, "I regret to come to you with these appeals for I know your heart is heavy and your treasury empty. But to whom shall I go if not to the American Christian Missionary Society? Oh, that these cries that ring in my ears while I try to sleep might be passed to a sleeping brotherhood who could supply their needs." And so, from staid old New England to new and formative Oklahoma and on to the far western coast, these appeals pour into the office of our secretaries. Is it any wonder that these servants of the brotherhood have set the mark high, and in turn make their appeals to the rank and file, when they realize that the amount of funds at their disposal demands that they refuse and disappoint nine out of every ten of the struggling congregations who thus seek aid? The wonder is, that they have been so gentle with us in their appeals, and that they have waited so patiently while we slowly awaken to our opportunity. The Lord help us to crown this great year with our best efforts.

The Decreasing Supply of Ministers.

We have been lamenting the seeming scarcity of young men for the ministry, and perpetual appeals have been made for re-

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THE CHRISTIAN CENTURY

(379) 19

eruits to close up the ranks. This is a most commendable plea on the part of those who make it, but unless the brotherhood rallies to the support of those who are still able bodied and anxious to bury themselves in the greatest work in the world, the appeal is both illogical and criminal. The last number of the American Home Missionary points out not a few churches whose ministers have been dismissed from duty for lack of funds, while a number of ministers have been forced into a business career to supply their families with the necessities of life. The solution of the problem does not lie with the churches thus circumstanced, but rather with us who have not yet taxed our abilities, and with others who have heartlessly ignored the call. Our secretaries assure us that if we rise to the occasion in May, "it will mean fifty men re-entering the ranks of preachers." We dare do no other than our best.

Again, the new fields from which many of the appeals come are commercially in the formative stage. The choicest sites in some of these new and rapidly growing cities which can be had now for a small sum, will, in a single decade, be out of financial reach, or will be purchased at the risk of a heavy debt. A recent report from the brethren at Bartlesville, Oklahoma, accounted the purchase of a lot for \$5,000, which "six or seven years ago could have been purchased for as many hundred." Another property in the same state costing a nominal sum a few years ago is worth today "from \$15,000 to \$20,000." The business instinct of even the pseudo business man among us forbids our doing anything but our best, under multiplying circumstances like these.

The Responsibility of a Rich Brotherhood.

What a work could be accomplished if even a million Disciples did their best; what

a stride the kingdom would take in America! It has been roughly estimated that after living comfortably, and allowing \$10,000,000 for luxuries, the Disciples have an annual surplus of over \$40,000,000. If the church at Bolenge, whose members less than two decades ago were partially clad cannibals; if these Disciples so recently hewn out of the solid rock of superstition and ignorance; if this little band of five hundred whose male members receive a daily income of less than ten pieces of copper (ten cents), gave last year 6,000 pieces of copper (\$600), for the extension of the kingdom outside of Bolenge, what should we American Disciples, separated from such a state by centuries, with incomes that forbid comparison, and with our boasted Christian civilization, what could we do, if we did our best? God help us to do it.

Cleveland, Ohio.

CHICAGO**Evangelistic Methods Among Chicago Disciples—Various Methods Adopted—No Open Sesame Yet Found**

By O. F. Jordan

During the past winter we have spent much time visiting the evangelistic meetings conducted by the Disciples in and around Chicago. We have been anxious to learn from every source how the task of city evangelization might best be carried on. There has been an impression abroad that Chicago churches are not evangelistic. That impression is created, no doubt, by the absence of telegrams to the leading papers from Chicago announcing large gatherings. It is certainly not true that the Chicago churches of the Disciples are indifferent to the problem. With stubborn tenacity, they have clung to the program of evangelizing Chicago with mid-week services even when the facts seemed to be all against them.

This past winter, almost every type of evangelism has been tried in the Chicago churches. Pastors have held their own meetings more frequently than formerly. This has been the case at Maywood, Harvey and Evanston. Visiting pastors have held meetings as at West End Church, and this coming week at Sheffield Avenue Church. Professional evangelists have held meetings as at Metropolitan Church, where Evangelist Brown has just closed a meeting. The winter's experience so far has shown that no type of evangelism has been devoid of result, but on the other hand no type has produced any telegrams for the journals. If any advantage in results is to be shown, perhaps this year shows larger audiences hearing our Chicago pastors than those listening to visitors.

Chicago Churches Determined to Grow.

Since we have evangelism in Chicago and a stubborn determination upon the part of every church to grow, why the small number of additions? Why do not men turn to the Lord by hundreds here as in smaller cities? Since we have ourselves been engaging recently in evangelism, we wish to offer a few suggestions in answer to these questions.

First of all, the social conditions of the city make the problem different. People in rural districts go to church because there is no other place to go. Here the gossip is exchanged and visiting indulged in, along with genuine religious interest. In Chicago, we see men every day. We have no need of fellowship of a certain sort but at times even hunger for solitude. Men work harder here and therefore are the more hungry for play. The theater is on every hand to retail moral and social theories or their opposites in sugar coated doses. As we went to a revival on the West side recently we had to go through a line of two hundred people who were wait-

ing for a chance at the box office. At the service we attended there were fifty people present to hear the gospel preached. The people in that long line were tired; they wanted amusement more than they wanted religion.

Keen Interests of men in the City.

Then the city man has keener life interests than his country brother. Competition in all lines is fiercer. Whether in the labor market or in the sale of commodities, the weaker vessel is continually broken and thrown aside. Men have to give more thought to their daily work to succeed in a place where no workman has a monopoly in his line. This concentration of attention on the material side of life has an unquestioned effect on religion.

Furthermore, it cannot be denied that wickedness is more thoroughly entrenched in the city than it is in smaller places. There are more saloons, brothels, gambling halls and other evil resorts. Human wreckage is to be met at every turn. If the world, the flesh and the devil is to be fought everywhere, far more here.

It will not do, however, to say that it is simply social conditions that have made the building of great churches most difficult. There are a few great churches in every great city. The Disciples have none in the three largest cities of the country, but that is only to say that they have not yet learned how. Other factors must be accounted as elements in the situation. Among these, we would mention the ministry.

Preachers of Varying Types Come to Chicago.

We have every kind of preacher come to Chicago. Almost without exception every man is a good fellow who comes to Chicago. He has courage, at least, or he would not come. But these men come with many illusions concerning the nature of the task. One man came to evangelize Chicago by preaching against the Higher Criticism. "Jehoiakim's Pen-knife" was one of his star sermons. He fulminated till even his ears grew red with fervor. It was wasted, for that audience had not even so much as heard whether there be a higher criticism, much less did they have their faith in jeopardy over it. Another preacher comes to Chicago to appeal to the city man's emotion. He weeps at every service and reminds his audience that this is Christ-like for Jesus is reported to have wept often. The city man was cold enough to insinuate that they did it better in the neighborhood theater. Another man comes and determines to be very simple in

his preaching to be sure of reaching his audience. He will trust in nothing but the simon-pure gospel. He preaches faith, repentance and baptism at every service with but little exposition, for he assures us he was not commissioned to invent a gospel but only to preach one. His audience turns aside from him as "narrow." He cannot understand why a message that has always brought results presented in this simple way should so utterly fail.

There is the type of preacher also who believes he must be very scholarly if he is to reach the city man. He reads up thoroughly on the Philosophy of Religion and proceeds to define the Christian religion in the terminology of the latest philosophy. He is amazed to find that a genuinely intelligent audience is yet not familiar with his terms and is unkind enough to think he is showing off. There is the man who is very much afraid he will be regarded as narrow or conservative and proceeds to prove his liberality by telling what he does not believe, as though liberality was to be measured by the number of dogmas rejected. From this sort of man, the city-dweller turns warily, for he has doubts enough already and is wanting help in them rather than a surfeit of new problems.

City Evangelism Yet in Experimental Stage.

Not only is the evangelism of the city experimental, and so far for the most part not effective for the task, but we find some reasons in the churches themselves for the failure to win converts. The city man scrutinizes the church very closely before joining it. He wants to know if it furnishes friendship. He wants to know if it ministers to social needs. He feels that it ought to at least have as much interest in social problems as the saloon. He asks, however, above all, if it has real religion. He hungers for this more than for all else and seeks out fellowship where the contagion of real religion will help him in the solution of his problems. Many times he is disappointed. He finds the church full of ugly quarrels between rival factions instead of exemplifying the religion of Jesus Christ. He finds men in the lead of things not so spiritual as he could wish. He finds the church more anxious to raise its budget than to do unselfish service to the community. In that case no evangelism can win him. The church must get right first before it can make its appeal to a soul-hungry man who is looking for the real thing in religion.

Let it not be supposed, however, that all of

our churches and ministers fall short of the standard. Churches are being built in Chicago in spite of everything. Our growth in Chicago the past ten years will compare favorably with the growth of the brotherhood at large for the corresponding period. We believe it can be shown that Chicago churches have a larger percentage of growth than the churches of Illinois outside of the city. Our growth is like that of the leaven in the meal but none the less sure for all that.

Chicago Growth Compares Favorably With State.

How are we growing? Certainly in few cases is the chief element the personality of a great evangelist, though many good ones have aided us. Our greatest evangelistic agency is our Sunday-schools and auxiliary educational processes. Some of our most useful Disciples are of native growth. It will be increasingly so. Some of our churches are winning men with social agencies that command sympathy and induce them to come into the church in the regular work.

We shall continue to have the old line evangelism, then, with the mid-week meetings, because of force of habit and because some are reached in this way who would not be in another. We are being driven steadily, however, to the view that the ultimate evangelization of the city will have an educational background, as with the Catholics, or a social background, as with the Salvation Army. Our evangelism will not be complete until every means is taken to win the perishing city population from the thralldom of sin.

Chicago Church Notes

C. E. Rainwater has resigned at the Garfield Boulevard Church. He has been at a most difficult task.

The Jackson Boulevard Church has not yet secured a pastor. We hope a man may soon be found to take up the work laid down by the lamented Parker Stockdale.

A wave of evangelism is passing through our churches. Many of our churches hold meetings during Lent because the places of amusement are less active at this period.

The Douglas Park Church has rented a neighboring hall and will try hall meetings for the coming month. The first Sunday evening of the experiment has shown most favorable results.

The Harvey Church is in a meeting with home forces. The pastor, W. D. Endres, is enough in the hearts of his community that he is securing good audiences to hear him preach evangelistic sermons. This type of evangelism brings very permanent results.

The Sheffield Avenue Church is to have a former pastor, Bruce Brown, of Valparaiso, hold a short series of meetings. We shall watch this effort with interest. Why should not former pastors come back after they have had time to reflect on their experiences and give the church the benefit of their experience?

Alva W. Taylor is safely installed at Irving Park, and on Friday evening, April 16, a reception will be given him. His predecessor, W. F. Rothenberger of Cleveland, will spend a week with him on the field to properly introduce him to the possibilities of the situation developing under the former pastorate. This fraternal act is most commendable.

The Evanston Church is in the midst of a three-week meeting, with the pastor preaching and Mrs. L. H. Tobey a member of the church, leading the music. The last three Sunday nights the audiences have averaged three hundred and fifty by actual count, in a church with a membership of one-third that number. The mid-week audiences have been much smaller, however. There have been two confessions to date and much good will created that will bring later fruitage.

DR. PRICE'S Cream Baking Powder

No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

Kentucky State Work in March

G. B. Swann preached every Sunday. No additions.

The work of William Gross in Laurel county was without visible results.

There were five added by reclamation in the Big Sandy Valley by J. L. Hall.

W. P. Collins did some very good work in Johnson county. Eighteen additions.

G. H. Thomas baptized eleven and added five otherwise in second London district.

J. W. Masters was in Laurel and Whitley counties, baptized four and added ten otherwise.

R. B. Aker preached fifteen sermons at three points in southeast Kentucky. Five added.

Springfield is doing well and W. A. Wolte is getting matters in better condition all the time.

Three added at South Louisville and J. B. Lockhart says the work is progressing very satisfactorily.

Three baptized by D. G. Combs and eight other additions. He was hindered much by bad weather and roads.

W. P. Walden and the Lebanon work are making good progress. The meeting by W. J. Cocke did much good.

W. L. Lacy preached twenty-four sermons and five added. A big campaign planned for the remainder of the year.

Z. Ball had an excellent month. Twelve baptized. Eight other additions. Good work done and plans for yet greater.

H. C. Runyon and Latonia continue to do good work together. He held a short meeting away from home with seven added.

J. B. Flinchum had a good month in Breathitt county. Six baptisms; three other additions. House at Morg to be completed in a little while and paid for.

L. A. Kohler was at Bromley two Sundays and preparations are made for W. J. Hudspeth's meeting to follow the splendid meeting at Ludlow, of which we have no report as yet, except that great good is being done.

A Sanders reports a state of affairs at Louisa, county seat of Lawrence county, that is gratifying. A house and lot bought and a tabernacle to be put on lot, the house on it being a residence. Good Sunday-school and matters doing well. Paintsville also doing very well. Seven added in a meeting held.

H. W. Elliott was at work all the month at home and abroad. He spent eight days preaching for the little church at Worthville. No additions. Some better organization effected and we hope that permanent good was done. Receipts away below our needs; only \$326.54. Not half enough to pay the month's expenses. We urge every church and friend that can do so to come to our help now. We are not sending out letters as usual, on ac-

count of foreign and home offerings. Letters are written to such places as we have reason to think have made provision for the work, or expect to take combined offering. Without increased receipts we will soon lose all the gain we have made and be woefully in debt.

W. J. Cocke has scored another victory in a county seat. Albany, Clinton county, was the scene of his labors. F. H. Cappa and wife were with him as singers of the gospel. The work had about ceased. The church is reorganized with seventy-nine members, including those baptized and added in other ways. W. L. Smith, a grandson of Raccoon John Smith, is installed as preacher and money raised for his support.

H. W. ELLIOTT, Sec.

The May Offering Is for Just Such Work As This

Here in this teeming valley from Niles to Pittsburg, this center of the iron industry of America, this place of bustling cities swarming with foreigners it seems that the chief business of the Home Missionary Society is to do something for the foreigners. Something must be done. Only yesterday the ministers of New Castle, Youngstown and Sharon met and faced this problem. Through the generosity of Thomas W. Phillips of New Castle, who volunteers to pay one-half the salary of a foreign worker, such a man will be employed. Fortunately again we have the man. He is a Croatian. He speaks seven languages (did you ever see a foreigner who did not speak seven?), and he will most probably be set to work at once by the combined contributions of the churches of this valley. We propose to do this through the Home Society and to collect the amount over and above the regular contributions to this society.

As a brotherhood we are not touching the fringe of this problem. Other communions are doing great work and are getting wonderful results. Two-thirds of the 75,000 people in Youngstown are foreigners. One social settlement, one Italian mission and several kindergartens comprise the whole work for these thousands. Can these people be won? Yes, by the hundreds. Do they make good Christians? Indeed they do. They can teach us some things. All the money gathered by the Home Society could easily be spent in this way alone and then hardly a beginning be made. We are living in great days and if we are worthy we must be awake to our duties. With all my heart I speak this word in behalf of our foreigners.

JOHN RAY EWERS.

WITH THE WORKERS

Revival at Fairmount, Ind.

The writer has just closed a meeting at Fairmount, Ind., of four weeks duration, with seventy-eight additions, fifty-five of which were heads of families. In many respects it was a remarkable meeting and shows the possibilities of mission work in Indiana. About a year ago W. A. McKowan of Marion, Ind., came on the field and began work. He had no financial backing, but had plenty of faith and earnestness. About sixty were gathered together and with those who came in during the year there were seventy members when these meetings began. We have no church building, but met in a small U. B. church. We had no place to baptize here and this handicapped us greatly. This is a town of 2,500, has a Friends church of 1,100. The Grant county churches backed the meeting, but the offerings almost covered the expense. A chorus of forty voices was organized and drilled by H. W. Schwan of Gas City, who came over several nights and led the music. A good lot for a new building on the main street has been purchased and a building will be put up in the near future. Much of the success is due to the faithful colors of Brother McKowan. I go to Rockford, Ill., to assist W. D. Ward in a meeting during April and to Baltimore, Md., during May, where J. Ross Miller will join me as singer.

Austin Hunter.

April 5, 1909.

nexted a portion of Texas making El Paso the center of our activities.

We are now lining up for home missions. If our people could see the urgent need for money in this great and rapidly growing southwest, our secretaries would be gladdened with a great offering. The Baptists are putting in hundreds where we are putting in dollars. These people in this new land know how to give. It would do some of our old wealthy congregations good to see the generosity in the Master's cause in this far southwest land.

This beautiful clime is destined to become the great health resort of the Republic. No other part of the broad America is so perfect the year round.

OVER HIS HEAD.

"So," remarked the boyhood friend, "you are in the swim."

"Mother and the girls think I am," answered Cumrox, "but my personal feelings are those of a man who has fallen overboard and ought to be hollering for help."

—Washington Star.

HE KNEW.

Tommy (aged ten)—"Dad, what is the bone of contention?"

Mr. Henpeck—"The Jawbone."—Good Housekeeping.

Home Mission Notes

The churches being supported by the American Christian Missionary Society gave to Home Missions last year \$3,700, and to Foreign Missions \$3,500. Yet there are those who ask "does it pay?" Mission churches are always missionary churches and generally can put to shame the older and richer churches of the East by its measure of their sacrifice and service.

The cowboy is being driven from the face of the earth. The farmer is taking his place. People by the thousands rush to the western states. The church of Christ ought to be in every county, every township, every city, every village, every cross-roads, possessing the land for our Lord. Our Home Missionary Board is waiting the results of the May offering before it can give any more assistance. If we want to celebrate the Centennial the best way, let us equip the American Christian Missionary Society for entering every open door in the great West.

It is a sad fact that many of our evangelists on the frontier dare not organize churches where there can be no assurance of immediate self-support. They cannot promise financial aid from the Home Board. The work is already in advance of the brotherhood's liberality. The only thing to do is to wait till the churches catch up with the vision. These facts suggest the necessity for an offering May 2 that shall surpass the record.

New Mexico Letter

George Fowler Roswell.

In this far southwest land we are trying to do a little towards the success of the Centennial gathering at Pittsburgh. We are so many miles distant from the center of disturbance that we have felt only a ripple or so. We are enjoying more and more the weekly visits of "The Christian Century." We have decided that it is about the best paper in our brotherhood.

Nearly one year ago, we arrived from a five year pastorate in Southport, England, the congregation where the splendid sons of the late Timothy Coop, one of the first men in our ranks who taught us the art of giving, worship.

We came to this land of almost perpetual sunshine for the better health of our only son, who, I am glad to say has regained his health and is now attending the Socorro School of Mines.

We left one of the very best people and found a splendid congregation waiting to be led into larger things.

Every part of our work is prospering. Just closed a meeting of a little less than three weeks with fifty-eight added. We did the work with home forces. The meeting is said to be one of the best in view of the fact that Hamlin and Daugherty under the pastorate of C. C. Hill held a meeting with seventy-five added eighteen months ago.

We have received into membership thirty-one prior to our revival, making eighty-nine since assuming the pastorate eleven months ago.

We have attained one of our Centennial aims in raising thirty-five hundred dollars and wiping out our building debt. We have now one of the best auditoriums in the territory, but lack Sunday-school accommodation. That is our next undertaking.

Brother Arthur Stout closed a meeting with the church in Artesia, where he is pastor, with nearly fifty added. They have paid their building debt and are heading for enlargement. Brother Stout is with the church at Hagerman in a meeting. They have just finished a neat building, which will be dedicated during the revival. Brother F. F. Grin, our hustling secretary, held a good meeting at Carlsbad, locating a good man, Brother Passmore from Texas with them. We welcome our brother to our territory. Brother Dutt is stirring up things at Las Vegas and is getting ready for a campaign with Violett in June. We are preparing for a good convention at El Paso, where Brother Robinson ministers. Our territory has been refused statehood so many times that we have an-

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of Goodness

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All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

WITH THE WORKERS

H. R. Ford, Ennis, takes the work at Midland, Texas.

May 2 the centennial offering for home missions. Every church in line for 1909.

The church at Bryan, Texas, takes the pastor from the church at Haskell, J. N. Thomas.

Sumner T. Martin has changed his address from 111 1-2 Carrillo to 1033 Castillo, Santa Barbara, Calif.

The total receipts of the Foreign Society from October 1, 1908, to April 7, amounted to \$93,814, a gain over the corresponding time last year of \$23,710.

C. P. Craig is to become pastor of the church at Denison, Texas, where M. M. Davis had been supplying since the close of the work of George W. Lee.

Let our churches remember the day for the annual offering for American missions. The home board is hard pressed. The work was never so oppressive. We must hurl our best forces into the west at once, if we are to save men and money in days to come.

It is reported that G. L. Bush has resigned the pastorate of the Dixon St. Church, Gainesville, Texas, to accept a call to the church at Carrollton, Mo. Mr. Bush has had a long and successful pastorate at Gainesville and is everywhere recognized as one of the best pastors in the state.

A joint reception was recently held by the churches in Portland, Oregon, to welcome the three new ministers who have just come to our churches there. They are, W. F. Reagor, First Church; Thomas G. Picton, Rodney Ave. Church; and George Patterson, the Woodlawn Church.

The church at Long Beach, Calif., to which F. M. Rogers, of the Second Church, Springfield, Ill., recently became pastor, has entered the Living Link class. Two hundred and eighty people had part in the offering. The Sunday-school has an attendance of 400.

During the past week, the Foreign Society has received three gifts of \$500 each on the annuity plan. Two of these gifts came from friends who had before given on this plan. The society is receiving a larger number of gifts than at any time in the past.

During the first seven days of April the receipts of the Foreign Society amounted to \$12,463, a gain over the corresponding time in 1908 of \$2,962. The churches gave \$10,336, a gain of \$2,826. There was also a gain of seventeen contributing churches during the week.

Only one-tenth of the churches made any contribution to the work of home missions last year. And yet these church gave \$60,772.97, an average of almost \$60 apiece. If we can persuade two-fifths of the churches to fall into line this year at the same rate, we shall easily raise \$250,000 for home missions. Surely we ought to do this much for our cause in America.

C. A. Young, formerly editor of THE CHRISTIAN CENTURY, now doing successful work as pastor of one of our best California churches, is holding a meeting for the new church at Fruitvale, Calif., where R. L. McHatton is pastor. This young church is under the care of the State Board, but it has already had a remarkable growth and is expected to continue in a very rapid development. The service of the present pastor is most highly commended.

S. J. Robins of Lancaster, England, a Baptist minister, whose relations with the Disciples in England have been most friendly, is coming to America in May to engage in pastoral work in this country. Conferences with Disciples have led him to believe that he would be glad to work in one of our churches. He is spoken of in high terms by both Baptists and Disciples in England. Churches wishing to communicate with him in reference to supply work or pastoral duties may address him in care of the Christian Century.

C. S. Smith has been called as pastor of the church at Morristown, Ind.

The Third Church, Topeka, Kansas, has called W. H. Scriven as pastor.

George B. Stewart, the pastor of the church at Warrensburg, Mo., is leading the church into larger things.

C. F. Ladd began work with the church at Farmer City, Ill., April 4. There were two confessions at the first service.

The church at Auburn, Ill., is being assisted in a meeting by Evangelist F. A. Sword and Charles McVey, singer.

The church at Tarkio, Mo., is to lose its pastor, J. M. Grimes, who has accepted a call to the church at Holton, Kansas.

The annual meeting of the Franklin Circle Church, Cleveland, Ohio, where W. F. Rothenburger is pastor, was held the last week in March.

N. Douglas Webber, pastor at Providence, R. I., reports twenty-three additions to the church there since January 1. He preaches half time at Manton, R. I.

Dr. B. B. Tyler on April 5 gave an address upon "The Kind of Preaching for This Age, as to Manner and Matter," before the Ministerial Alliance of Denver, Colo.

F. E. Mallory has begun work with the church at Parsons, Kansas. J. N. Crutcher supplied the pulpit of this church until Mr. Mallory could take up the work.

E. J. Church will close a three and one-half year ministry with the church at Grandy, Mo., April 15, and will at once begin work with the church at Dexter, Mo.

J. P. Myers has the work in fine shape at Shelbyville, Ind. The church has the largest Sunday-school in the city and the largest men's class in the history of the church.

The Washington State Convention is to be held in Seattle, June 20 to 24. A strong program is being prepared. W. J. Wright and G. W. Muckley are among the speakers.

The Kansas Ministerial Institute meets at Manhattan, April 13, 14, 15. There is a strong program. F. D. Power is chief speaker, and is to speak each forenoon and evening of the meeting.

J. M. Kersey, who has just begun work with the First Church, Omaha, is directing his attention to the development of the Sunday-school. He has organized a normal training class.

H. H. Peters, Field Sec'y of Eureka College, recently presented the work of the College at Pleasant Plains, Ill. The pastor, G. W. Zink, speaks enthusiastically of his address there.

Z. E. Bates is successfully carrying forward the work at Atchison, Kans. There were nineteen additions to the church during the month of February and in March the pastor held a revival meeting.

The Hiram Glee Club is to give an entertainment at the First Church, Warren, Ohio, April 28. The purpose of the church is not to make money but to bring a fine attraction within the reach of all.

A. C. Smither announces a series of nine Easter-week sermons in the First Christian Church, Los Angeles, Calif. A large number of our churches are holding such meetings this year. This indicates a tendency.

The church at Pomona, Calif., is under the leadership of their minister, M. D. Clubb, erecting a \$50,000.00 building. At the same time they have this year increased their offering to missions from \$850.00 to \$1,400.00.

"The Legion of the Cross" is an organization in the First Church, Warren, Ohio, each member of which pays a definite amount each week for missions. The plan is highly commended by Stephen J. Corey, and W. R. Warren.

"Easter Mission" is the name applied to the Easter-week meetings of the Portland Ave. Church of Christ, Minneapolis, by Pastor P. J. Rice. On different evenings sermons will be delivered by the pastor, Benjamin Franklin, A. D. Harmon and G. B. Barnes.

Andrew P. Johnson removes from Fayette to Bethany, Mo.

Gov. Folk is to appear in the lecture course of the First Church, Tacoma, Washington.

The church at Cadillac, Mich., J. G. Wilson, pastor, has purchased a lot and is pushing for a new building.

H. D. Williams, pastor, did the preaching in a meeting held by the church at Kalamazoo, Mich., in which there were nine additions to the church. He was assisted by O. J. Marks, Canton, Mo., as leader of song.

J. T. McGarvey, pastor of the Woodward Ave. Church, Detroit, Mich., says, "At our annual dinner and congregational meeting, held on March 9, the reports showed 39 per cent net gain in membership and 137 per cent net gain in Sunday-school attendance.

The Douglas Park Church, Chicago, is now holding its Sunday evening meetings in a large and comfortable hall, about two blocks from the church. The first evening in the hall more than doubled the attendance and the church believes that it is about to enter upon a new era of its history.

Bruce Brown, pastor of the church at Valparaiso, Ind., delivered the address before the Chicago Christian Ministers' meeting last Monday afternoon. His subject was "The Ultimate Ground of Right." The address was greatly enjoyed by the preachers, and was followed by a very lively discussion.

G. L. Garvin, First Church, Seattle, Washington, announces the following series of "Centennial Sermons" for the month of April, "Where We Stand," "What We Face," "How We Fight," "When We Win." This church is in perfect harmony and every department of the church feels its responsibility for the entire work, and is forging ahead in a most encouraging way.

H. J. Loken, pastor at Alameda, Calif., is preaching a series of sermons on religion and health Wednesday evenings. The first of the series was, "Teaching and Practice of the Early Church." Then followed "The Teaching and Practice of Modern Times." The third in the series dealt with "The Relation of Mind and Body." The fourth and last will be "A Practical Application of the Truths of Ancient and Modern Times."

CLEVER DOCTOR.

Cured a 20 Years' Trouble Without Any Medicine.

A wise Indiana physician cured a 20 years' stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried family medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the state told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee!' why, 'What will I drink?'

"Try Postum," said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

April 15, 1909

THE CHRISTIAN CENTURY

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WITH THE WORKERS

Claris Yeuell is doing some evangelistic work in England. He has been assisting J. H. Versey at Swindon. He reports twelve accessions.

M. D. Adams, missionary of the Foreign Society, is just recovering from a painful surgical operation recently performed at Battle Creek, Mich.

The churches in Woodford county, Ky., are planning to combine their offerings to support a missionary on the foreign field through the Foreign Society. This is a decided step forward.

The church at Capitol Hill, Des Moines, Iowa, H. E. Van Horn, minister, becomes a living-link in the Foreign Society. This makes twenty-one new living-links since March 1, and there are others.

During the first six months of the current missionary year, there has been a gain in receipts for foreign missions from every source, churches, Sunday-school, etc., except bequests. This is an exceptional record.

Wednesday evening, March 31, H. H. Peters gave his popular lecture on "The Land of Tomorrow," at Washington, Ill. Mr. Peters was formerly pastor of the church at Washington and his visit was greatly enjoyed by the people and the pastor, E. H. Reed.

The Sixth (Illinois) District Convention has been changed from Bement to Rantoul. Time, June 2-4. We have had no public meetings here for the past three weeks on account of scarletina. We resume regular services next Sunday.

J. Will Walters.

The English congregation of the Christian Mission at Monterrey, Mex., enjoyed a week's visit from Evangelist O. P. Spiegel and wife. The series of sermons delivered by Mr. Spiegel encouraged the little band of Disciples to greater efforts. J. H. Fuller is pastor.

H. H. Peters, Field Sec'y Eureka College, occupied the pulpit of the Christian Church in Eureka, Sunday, March 28. In the morning he spoke on "The Plea of the Disciples and Christian Education"; in the evening he delivered a popular lecture on "Booze and Business."

Indianapolis, Ind.—First quarter's work at the Seventh Christian Church resulted in twenty-eight additions to the church. \$82.00 for Foreign Missions against \$15.00 last year. All departments of the work growing. Sunday-school is being graded and three adult Bible classes organized. Yours respectfully, Clay Trusty.

The church at Greensburg, Ill., last year raised for all purposes over \$9,000. The growth of the Sunday-school was remarkable. The Ladies' Aid raised over \$1,000. Including one annuity, over \$700 will go to Foreign Missions. The Auxiliary is alive and aggressive. W. G. Johnston is the enterprising pastor.

The church at Evanston, Ill., is holding a meeting, with the pastor, O. F. Jordan, doing the preaching, and Mrs. Tobey, a member of the congregation, in charge of the music. Large audiences are in attendance, and much good is being accomplished, both in regard to present additions to the church and in getting the message of the church before the community. They have given special attention to advertising, even paying for a display ad in a local paper. Much other work was put out from their own printing press.

Austin Hunter will begin evangelistic services in the church at Rockford, Ill., Easter Sunday. They have made thorough preparation, and have high hopes for a splendid meeting. Prof. Axel W. Titus, their choir director, will have charge of a choir of about twenty-five voices, and will furnish the special music. A Men's Brotherhood, with thirty-five charter members, has been organized and will be affiliated with the national Men's Brotherhood of Disciples of Christ. They have twenty-one subscriptions to "Christian Men." W. D. Ward is pastor.

Telegrams

Connersville, Ind., April 11.—Herbert Yeuell meeting closed tonight. Twelve days invitation one hundred thirty-two added, a large number for this well gleaned field. Fifteen husbands and wives came forward together. Methodists and Presbyterians held meeting previous to Yeuell's coming, with very few additions. Yeuell succeeded his description in sermon on "Babylon" tonight; best I ever heard.—J. C. Burkhardt.

SOME GOOD NEWS.

In deep humility, but with joy, we announce that the Christian Woman's Board of Missions reached the aim set for the number of new societies during the second quarter—180—an average of two per day.

The receipts for the quarter were \$86,503.82. Two new Living Links and one Life Line were secured. A friend in Beatrice, Nebraska, takes the support of Mr. Elsam, of Bina, India, and the Auxiliary at Plano, Texas, chooses Mrs. J. H. Fuller, of Monterey, Mexico. Palestine, Texas, becomes a Life Line in the support of evangelistic work in the homeland.

A number of friends of the work have made large gifts, and others have announced their purpose to do so.

We pray the Father to keep us in the line of sustained effort until all is accomplished.

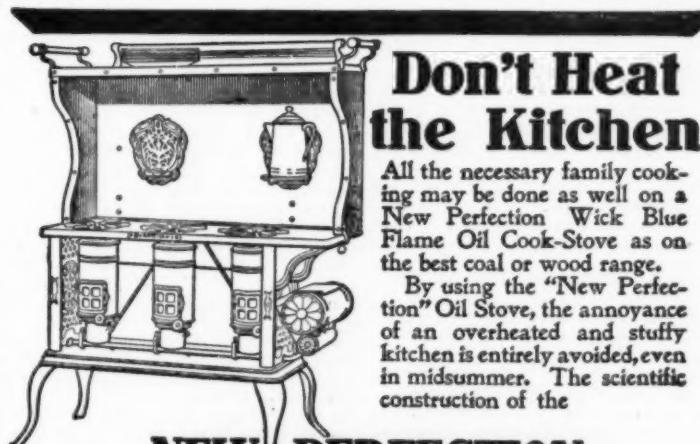
Mrs. M. E. Harlan.

OUR MARCHING ORDERS.

The very next forward movement for our church must be in the interests of our home mission work. Since the last bugle note called us to the home mission campaign, every other interest has had its opportunity,—church extension, ministerial relief, benevolences, C. W. B. M. and various missions have all had their day, each in turn. The order now is for every captain of every ship of Zion to clear his decks for a general engagement in the interests of home missions. Let every church get a good ready. From now on the columns of all our papers will be replete with ammunition for the home mission campaign. At this time every leader among us should know that the May offering in Southern California takes the place of state missions and that every cent raised for the A. C. M. S. in this offering is returned to our treasury to be expended in the missions in Southern California and Arizona.

A single year or two does not suffice to rightly estimate the true work of an organization nor to measure the work it does. Like the kine in Pharaoh's dream, some years are fat and some are lean. Only the mother who makes its clothes knows how a baby grows from month to month, but the casual tourist who has not seen him for five years is startled at the development of the sturdy lad. So with our missionary society. In the last five years the annual income of our society has increased from \$2,040 to \$10,307.12. During this period we have organized twenty-five churches, and helped maintain pastors in forty-four places and have seen twenty of our missions grow to self-support. Our work enjoys the entire confidence of the churches and our opportunities to extend the kingdom were never so many nor so great.

Grant K. Lewis, Secretary.



Don't Heat the Kitchen

All the necessary family cooking may be done as well on a New Perfection Wick Blue Flame Oil Cook-Stove as on the best coal or wood range.

By using the "New Perfection" Oil Stove, the annoyance of an overheated and stuffy kitchen is entirely avoided, even in midsummer. The scientific construction of the

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

ensures quick work and a cool kitchen. The "New Perfection" has a substantial CABINET TOP for warming plates and keeping food hot after it is cooked. Also drop shelves on which to set small cooking utensils—every convenience, even to bars for holding towels.

Made in three sizes. Can be had either with or without Cabinet Top. If not at your dealer's, write our nearest agency.



The Rayo Lamp

is substantially made of brass, finely nickelated and very handsome. Gives a powerful light and burns for hours with one filling. Portable, safe, convenient—just what every home needs. If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

Centennial Bulletin

W. R. Warren, Centennial Secretary

Ahead of Time.

J. T. Nichols, the enterprising and devoted editor and manager of the Christian Union, Des Moines, Iowa, has been in Pittsburgh viewing the Centennial Quadrangle, and reserving hotel accommodations for some of the Iowa brethren. Many others have written us for reservations.

Those desiring to stop in hotels rather than private homes may make their reservations as soon as they desire. The rates in the best hotels are from \$1.00 per day up, on the European plan. Even the high priced houses make this rate where two or more use the same room. Literature giving information in detail will be ready next month.

The first of the Centennial roll books was sent in last week. Of course it contained simply the names of members and officers of the church with no cross after any name. The statistical page was also filled out.

A Free People.

We are delighted to find our brethren making use of the roll book according to their own ideas. This first arrival contains all that is necessary. If any congregation doesn't wish its members to go on record as to their participation in the work, they are at liberty to leave out the xs. Of course they have the same liberty to send in the book at once, though we should much prefer to have it held long enough to show the names of those who come into the Kingdom during the next five months. We miss one of the advantages of the plan if we fail to use it as an evangelistic agency.

The same commendable liberty has been exercised by another church in writing in the names of its members who have entered into their eternal rest. Still another is recording the names of scholars in the Bible-school. Of course in each case it will be necessary to carefully indicate any who are not actual members of the church at the present time. But we want every church to feel free to use the book in such a way as best to stimulate its own life and service.

God of the Living.

This desire of some to show at the Centennial the names of both deceased and prospective members is a recognition of the continuity of the church's life. "God is not the God of the dead, but of the living." The illustrious men who inaugurated this restoration movement, and the charter members of all of our congregations are alive for evermore. In a very real sense they are still members of the churches in which they labored and worshipped. Among the most valuable assets of these churches are their accumulated inheritances of faith and righteousness and grace. And even so the innocence, the laughter and the enthusiasm of our children have their legitimate place in the church of Christ. Blessed is the church which in this Centennial year makes the most of its three or four generations.

Four Generations.

In the magnificent pictorial presentation of home missions now being made with stereopticons by the touring parties of the American Christian Missionary Society, nothing is more impressive than the successive meeting houses of the same congregation. Many of our historic churches that now occupy splendid modern buildings show on the walls of these pictures of their earlier structures. But between the erection of these church houses a generation passed.

Things are moving faster in the twentieth century. In rapid-fire line we behold the tent of the home missionary, the small frame church, the larger brick and the superb stone temple. But instead of generations, we are told that periods of only two to five years have elapsed in this marvelous progress. So it was in East Orange, N. J., Pensacola, Fla., and many another field.

Last year the preachers of the American Christian Missionary Society organized 158 congregations at strategic points. The number can be doubled in this Centennial year if we will but double the resources. Formerly America had a thin frontier line on the west.

Today it is frontier all over for the New Testament plea.

The Incoming Tide.

The million-a-year flow of immigrants which was cut down last year to a quarter of a million is now running in even greater volume than before. The United States authorities are inspecting the arrivals more closely than ever, and most of us are learning that even the south of Europe is furnishing splendid raw material for American citizens. Who was not impressed by the intelligence and gratitude of our New York Italians' response to the assistance sent to the earthquake sufferers?

Seeking the old Paths.

In the Centennial city twenty converts have already been won among our foreigners in the year and a half that Basil S. Kusseff has been among them. Three or four of these are preparing to preach. Their zeal for the New Testament standards repeats that of the pioneers a hundred years ago. The same intense loyalty is manifest among the Scandinavians of the Northwest, and the Russians and Jews of New York city. A new era for home missions is dawning with the Centennial. Let our Centennial offering the first Lord's Day in May show that we appreciate the magnitude of our opportunities.

From the Centennial City

And now the Centennial secretary, W. R. Wane, backed by the W. P. C. M. S. will publish a weekly paper until after the Centennial. Then it is the hope of the promoters that enough of grip will have been secured to keep the paper going. For such a time as this, a paper is absolutely necessary in order to keep the forces united and awake to the demands of the hour. "Centennial Harbinger" is suggested as the name of this new paper.

A pastor is to be secured for Butler and \$650 devoted to that field. New Kensington is to be cared for by the C. W. B. M. G. A. Maldon has done a fine work at Big Run, closing his meeting with fifty-six additions. Percy A. Davis has a grip on Duquesne that counts. From a disorganized and ineffective body when he took hold he has succeeded in the first three months of this year in adding ninety new members and above all in inspiring the dispirited body with a new hope.

Evangelist Percy H. Wilson quits his work in the state July 1, 1909. A clean, strong man, he will do a substantial work wherever he goes.

Beaver, Beaver Falls, Charlevoix and Turtle Creek are in a contest. It is provoking all to do their very best. We will have occasion to speak of it later.

A home rally at East End Christian Church took the place of the usual Monday preachers' meeting.

O. H. Philips.

Bissell Block, Pittsburgh, April 6, 1909.

Centennial Bible School

One of our Centennial aims is "All the church and as many more in the Bible-school." Have we lost sight of it?

A Centennial Bible-school is one that enrolls twice as many as appear on the church books, and this double enrollment must include all the actual members of Christ's body, but not necessarily those who have a name to live and are dead. The following are reported as "Centennial Bible-schools": Bolengi, Africa; Tabernacle, North Tonawanda, N. Y.; Bellefontaine, Ohio; Alexandria, Ind.; Fourth, Akron, Ohio; Cameron, W. Va.; Jubileeport, India; Rowland Street, Syracuse, N. Y.; Third, Brooklyn, N. Y.; Camo Washington, Cincinnati, Ohio; Tuxedo, Washington, D. C.; Santa Barbara, Cal.

Do you know of any others? What school will be the next on the list? What others have done, you can do. What will you do?

The first thing that the church in Jerusalem did was to resolve itself into a Bible-school, for, "they continued steadfastly in the apostles' teaching." This whole church was in the Bible-school. Shall we not begin where

they began? Shall we doubt that they were guided in this matter by the Holy Spirit? Shall we accept the fact as indicated by the Holy Spirit and ordered by the Lord? If so, our duty is plain. The first concern of the church is to get every member into the Bible-school to study the word of God.

At a recent conference of state Bible-school superintendents with the National superintendent in St. Louis, it was agreed that we should renew our emphasis upon this Centennial aim, and to urge that a multitude of schools realize it before the Pittsburgh convention. The organized adult class is helping to make it possible. Are you ready to make this aim the first concern of your church? Report your success to the undersigned.

Marion Stevenson,
National Superintendent of Bible-schools,
393 N. Euclid avenue, St. Louis, Mo.

A Springtime Wish

Isabel Ecclestone Mackay in April St. Nicholas.

O, to be a robin
In the Spring!
When the fleeting days of April
Are a-wing,
And the air is sweet with knowing
Where the hidden buds are growing,
And the merry winds are going
Wandering!

O, to be a robin
With a nest
Built upon the budding branches—
East or West!
Just to swing and sway and dangle
Far from earth and all its tangle,
Joining in the gay bird jangle
With a zest!

O, to be a robin—
Just to sing!
Not to have the pain of hating
Anything—
Just to race the foremost swallow
Over hill and over hollow—
And the joy of life to follow
Through the Spring!

SICK DOCTOR

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day and for two weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians, it would save many lives that are otherwise lost from lack of nourishment."

Absolutely the most perfect food in the world. Trial of Grape-Nuts 10 days proves "There's a Reason."

Look in pkg. for the little book "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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